



Certaine Sermons appoin-
ted by the Queenes Maiestie, to
be declared and read, by all Parsons, Vi-
cars, and Curates, every Sunday and Holy
day in their Churches: and by her graces
advice perused and overseent, for the
better understanding of the
simple people.

Newly imprinted in partes, accord-
ing as is mentioned in the
booke of common
prayers.

1582.

Cum privilegio Regia
Majestatis.

A Table of the

Sermons conteyned in this present volume.

1	A fruitefull exhortation to the reading of holy Scripture. 2.	pag. 12
2	Of the miserie of all mankind. 2.	19
3	Of the saluation of all mankind. 3.	29
4	Of the true and lively sayth. 3.	40
5	Of good woorkes. 3.	53
6	Of Christian loue and charitie. 2.	59
7	Against swearing and periurie. 2.	67
8	Of the declining from God. 2.	76
9	An exhortation agaynst the feare of death. 3.	88
10	An exhortation to obedience. 3.	99
11	Against whooredome and adulterie. 3.	114
12	Against strife and contention. 3.	

31

Finis Tabule.

The Preface.



Onsidering how necessarie it is, that the woorde of God, which is the onely foode of the soule, & that most excellent light that we must walke by, in this our most daungerous pilgrimage, shoulde at all conuenient times be preached vnto the people, that thereby they may both learne their duetie towards God, their Prince, and their neighbours, according to the mind of the holy ghost, expressed in the scriptures: And also to auoid the manyfold inormities which heretofore by false doctrine haue crept into the Church of God: and howe that all they which are appointed Ministers, haue not the gift of preaching sufficiently to instruct the people, which is committed vnto them, whereof great inconueniences might rise, and ignorance still be mainteyned, if some honest remedie bee not speedily founde and provided. The Queenes most excellent Maiestie, tendering the soule health of her louing subiects, and the quieting of their consciences, in the chiefe and principall pointes of Christian religion, and willing also by the true setting forth, and pure declaring of Gods worde, which is the principall guide and leader vnto al godlines and vertue, to expel and driue away aswell al corrupt, vicious, and vngodly liuing, as also erronious and poysoned doctrines, tending to superstition and idolatry: hath by the aduice of her most honourable Counsellours, for her discharge in this behalfe, caused a booke of *Homilies*, which heretofore was set forth by her most louing brother, a Prince of most woorthie memorie Edward the sixt, to be printed anewe, wherein are conteyned certaine wholesome and godly exhortations, to moue the people to honour and worship almightie God, and diligently to serue him, euery one according to their degree, state and vocation. All which *Homilies*, her Maiestie commaundeth, and straightly chargeth all Parsons, Vicars, Curates, and all other hauing spirituall cure, euery Sunday and holye day in the yeere, at the ministring of the holye Communion, or if there bee no Communion ministred that day, yet after the Gospell and Creede, in suche order and place as is appoynted in the booke of Common prayers, to reade and declare to their parishioners plainly and distinctly one of the

The Preface.

sayde *Homilies*, in such order as they stande in the booke, except there be a Sermon, according as it is iniointed in the booke of her highnes iniunctions, and then for that cause onely, and for none other, the reading of the sayde *Homilies* to be deferred vnto the next Sunday or holy day following. And when the foresayde booke of *Homilies* is read ouer, her Maiesties pleasure is, that the same be repeated and read againe, in such like sort as was before prescribed. Furthermore, her highnesse commaundeth, that notwithstanding this order, the sayd Ecclesiasticall persons shall reade her Maiesties Iniunctions, at such times, and in such order, as is in the booke thereof appointed. And that the Lordes praier, the Articles of the fayth, and the ten Commandements, be openly read vnto the people, as in the sayd Iniunctions is specified, that all her people, of what degree or condition soeuer they be, may learne howe to inuocate and call vpon the name of God, and knowe what duetie they owe both to God and man: so that they may pray, belecue, and woorke according to knowledge, while they shall liue here, and after this

life be with him that with his blood hath bought

vs. all. To whom with the father and the

holy ghost, be all honour and

glory for euer.

Amen.

A fruitefull

of her most honorable Countesse, for her discharge in this behalf called a booke of *Homilies*, which heretofore was set forth by her most loving brother, a Prince of most worthe memorie Edward the first, to be printed anew, wherein are contained certaine wholesome and godly exhortations to moue the people to honour and worship almightie God, and diligently to keepe him, every one according to their degree, state and vocation. All which were her Maiesties commaundeth, and straitly chargeth all Pastors, Vicars, Curates, and all other having spiritual cure, every Sunday and holie day in the yeere, at the ministration of the holie Communion, or if there be no Communion ministered that day, yet after the Gospel and Creed, in such order and place as is appointed in the booke of Common prayers, to reade and declare to their parishioners plainly and distinctly one of the

A. ii.

1. A fruitfull exhortation to the reading and
knowledge of holy scripture.

5



Vnto a Christian man there can be nothing ei-
ther more necessarie or profitable, then the
knowledge of holy scripture, forasmuch as in it
is conteyned Gods true word, setting forth his
glory, and also mans duety. And there is no
truth nor doctrine necessarie for our iustifica-
tion and everlasting saluation but that is (or
may be) drawne out of that fountaine & well of truth. There-
fore as many as be desirous to enter into the right and perfect
way vnto God, must applie their mindes to know holy scripture,
without the which, they can neither sufficiently knowe God and
his will, neither their office and dutie. And as drinke is pleasant
to them that be drie, and meate to them that be hungrie: so is the
reading, hearing, searching, and studying of holy Scripture, to
them that be desirous to know God or themselves, and to do his
will. And their stomackes onelie do lothe and abhorre the hea-
uenlie knowledge and foode of Gods worde, that be so drowned
in worldlie vanities, that they neither fauour God, nor any god-
linesse: for that is the cause why they desire such vanities, ra-
ther then the true knowledge of God. As they that are sicke of
an ague, whatsoeuer they eat and drinke (though it be neuer so
pleasant) yet it is as bitter to them as woyme wood, not for the
bitternesse of the meate, but for the corrupt and bitter humour
that is in their owne tougue and mouth: even so is the sweetnes
of Gods word bitter, not of it selfe, but only vnto them that haue
their mindes corrupted with long custome of sinne and loue of
this world. Therefore forsaking the corrupt iudgement of fleshly
men, which care not but for their carkeis: let vs reuerently heare
and reade holy scriptures, which is the foode of the soule. Let vs
diligentlie searche for the well of life in the booke of the newe
and old Testament, & not runne to the stinking puddles of mens
traditions (Devised by mens imagination) for our iustification
and saluation. For in holy scripture is fullie conteined what we
ought to do, and what to eschewe, what to beleue, what to loue,
and what to looke for at Gods handes at length. In these booke
we shall find the father from whom, the sonne by whom, and the
holy ghost, in whom all things haue their being and keeping by,

The praise
of holpe
scripture.

The per-
fection of
holie scrip-
ture.

The knowl-
dge of holpe
scripture is
necessarie.

To whom
the know-
ledge of ho-
ly scrip-
ture is
sweet and
pleasant.

Who be e-
nemies to
holp scrip-
ture.

An apt si-
militude,
declaring
of whom
the scrip-
ture is ab-
horred.

In exhorta-
tion vnto
the diligent
reading &
searching
of the holy
scripture.
Matth. 4.

The holy
scripture is
a sufficient
doctrine
for our sal-
uation.

A.iii.

and

The.i.part of the Exhortation.

What
things we
may learne
in the holy
scripture.

and these three persons to be but one God, & one substance. In these bookes we may learne to knowe our selues, howe vile and miserable we be, & also to knowe God, howe good he is of himselfe, and howe he maketh vs and all creatures partakers of his goodness. We may learne also in these bookes to knowe Gods will and pleasure, as much as (for this present time) is conuenient for vs to know. And (as the great Clarke and godly preacher Saint Iohn Chrysostome saith) whatsoeuer is required to saluation of man, is fullie contained in the scripture of God. He that is ignorant, may there learne & haue knowledge. He that is hard hearted, and an obstinate sinner, shall there finde euerlasting torments (prepared of Gods iustice) to make him afraid, and to mollifie or soften him. He that is oppressed with miserie in this world, shall there find reliefe in the promises of euerlasting life, to his great consolation and comfort. He that is wounded by the deuill vnto death, shall finde there medicine wherby he may be restored againe vnto health. If it shall require to teach any truth, or reprove false doctrine, to rebuke any vice, to commend any vertue, to giue good counsell, to comfort or to exhort, or to do any other thing requisite for our saluation, all those things (saith Saint Chrysostome) we may learne plentifully of the scripture. There is (saith Fulgentius) abundantly inough, both for men to eate, and childzen to sucke. There is, whatsoeuer is meete for all ages, and for all degrees and sorts of men. These bookes therefore ought to be much in our hands, in our eyes, in our eares, in our mouthes, but most of all in our hearts. For the scripture of God is the heavenly meate of our soules, the hearing and keeping of it maketh vs blessed, sanctifieth vs, & maketh vs holie, it turneth our soules, it is a light lanterne to our feete, it is a sure, stedfast, and euerlasting instrument of saluation, it giueth wisdom to the humble and lowly hearts, it comforteth, maketh glad, cheareth, and cherissheth our conscience: it is a more excellent iewel or treasure, then any golde or precious stone, it is more sweete then hony, or hony combe, it is called the best part, which Marie did choole, for it hath in it euerlasting comfort. The wordes of holie Scripture be called wordes of euerlasting life: for they be Gods instrument, ordeyned for the same purpose. They haue power to turne through Gods promise, and they be effectuell through Gods assistance, and (being receyued in a faithfull heart) they haue euer an

Holy scrip-
ture inu-
steth suf-
ficient doc-
trine for all
degrees &
ages.

Math. 4.
Luke. 3.
Iohn. 17.
Psalm. 119.

What co-
modities &
profits the
knowledg
of holie
scripture
bringeth.
Luke 10.

Iohn. 8.

Collos. 6.

Heb. 4.

an heavenly spirituall working in them: they are liuelie; quicke;
and mighty in operation; & sharper then any two edged worde,
and entreth through, even vnto the diuiding asunder of the soule
and the spirit, of the iointes and the marowe. Christ calleth him
a wise builder, that buildeth vpon his worde, vpon his sure and
substantiall foundation. By this worde of God, we shall be iud-
ged: for the worde that I speake, (saith Christ) is it, that shall
iudge in the last day. He that keepeth the worde of Christ, is pro-
mised the loue and fauour of God, and that he shall be the dwel-
ling place or temple of the blessed Trinitie. This word, whosoever
is diligent to reade, and in his heart to print that he readeth, the
great affection to the transitory things of this world, shall be mi-
nished in him, and the great desire of heavenly things (that be
therein promised of God) shall increase in him. And there is no-
thing that so much strengtheneth our faith and trust in God, that
so much keepeth vp innocency and purenesse of the heart, and also
of outward godlie life and conuersation, as continual reading and
recording of Gods word. For that thing, which (by continual vse
of reading of holie scripture, and diligent searching of the same)
is deepe lie printed and grauen in the heart, at length turneth al-
most into nature. And moreover, the effect and vertue of Gods
word is, to illuminate the ignorant, and to giue more light vnto
them, that faithfullie and diligentlie reade it, to comfort their
hearts, and to encourage them to performe that, which of God is
commanded. It teacheth patience in all aduersitie, in prosperitie,
humblenes: what honor is due vnto God, what mercie and cha-
ritie to our neighbour. It giueth good counsaile in all doubtfull
things. It sheweth of whom we shall looke for ayde and helpe in
all perils: and that God is the onelie giuer of victorie, in all bat-
tailes and temptations of our enemies, bodilie and ghostly. And
in reading of Gods word, he most profiteth not alwayes, that is
most readie in turning of the booke, or in saying of it without
the booke, but he that is most turned into it, that is most inspired
with the holie ghost, most in his heart & life altered and changed
into that thing which he readeth: he that is dayly lesse and lesse
proude, lesse wrathfull, lesse couetous, and lesse desirous of world-
lie and vaine pleasures: he that dayly (forsaking his old vicious
life) increaseth in vertue more and more. And to be short, there is
nothing that more mainteineth godlinesse of the minde, and dys-

Mark. 7.
Iohn. 12.
Iohn. 14.

1. Reg. 14.
2. Par. 20.
1. Cor. 15.
1. Iohn. 5.

Who pro-
fit most in
reading
Gods word

The.i.part of the Exhortation.

What
things we
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Holy scrip-
ture mini-
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an heavenly spirituall working in them: they are liuelie; quicke; and mighty in operation; & sharper then any two edged sworde; and entreteth through, even vnto the diuiding a funder of the soule and the spirit, of the iointes and the marowe. Christ calleth him a wise builder, that buildeth vpon his worde, vpon his sure and substantiall foundation. By this worde of God, we shall be iudged: for the worde that I speake, (saith Christ) is it, that shall iudge in the last day. He that keepeth the worde of Christ, is promised the loue and fauour of God, and that he shall be the dwelling place or temple of the blessed Trinitie. This word, whosoever is diligent to reade, and in his heart to print that he readeth, the great affection to the transitorie things of this world, shall be diminished in him, and the great desire of heavenly things (that be therein promised of God) shall increase in him. And there is nothing that so much strengtheneth our faith and trust in God, that so much keepeth by innocency and purcell of the heart, and also of outward godlie life and conuersation, as continual reading and recording of Gods word. For that thing, which (by continual vse of reading of holie scripture, and diligent searching of the same) is deepe lie printed and grauen in the heart, at length turneth almost into nature. And moreover, the effect and vertue of Gods word is, to illuminate the ignorant, and to giue more light vnto them, that faithfullie and diligentlie reade it, to comfort their hearts, and to encourage them to performe that, which of God is commanded. It teacheth patience in all aduersitie, in prosperitie, humblenes: what honor is due vnto God, what mercie and charitie to our neighbour. It giueth good counsaile in all doubtfull things. It sheweth of whom we shall looke for ayde and helpe in all perils: and that God is the onelie giuer of victorie, in all battailes and temptations of our enemies, bodilie and ghostly. And in reading of Gods word, he most profiteth not alwayes, that is most readie in turning of the booke, or in saying of it without the booke, but he that is most turned into it, that is most inspired with the holie ghost, most in his heart & life altered and changed into that thing which he readeth: he that is dayly lesse and lesse proude, lesse wrathfull, lesse couetous, and lesse desirous of worldlie and vaine pleasures: he that dayly (forsaking his old vicious life) increaseth in vertue more and more. And to be short, there is nothing that more mainteineth godlinesse of the minde, and dy-

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1. Iohn. 14.

who profit most in reading gods word

The.ii.part of the Exhortation

Elay. 5.
Marth. 23.
1. Cor. 14.
What dis-
commodi-
ties the ig-
norance of
gods word
bringeth.

ueth away vngodlinesse, then doth the continual reading or hea-
ring of Gods worde, if it be ioynd with a godly minde, and a
good affection, to knowe and followe gods will. For without
a single eye, pure intent, and good mind, nothing is allowed for
good before God. And on the other side, nothing more darkeneth
Christ and the glory of God, nor bringeth in more blindness, and
all kinds of vices, then doth the ignorance of Gods worde.

The second part of the sermon of the knowledge
of holy scripture.

In the first part of this Sermon, which exhor-
teth to the knowledge of holy Scripture, was
declared wherefore the knowledge of the same
is necessarie and profitable to all men, and that
by the true knowledge and vnderstanding of
Scripture, the most necessarie pointes of our
dutie towards God and our neighbors are al-
so knowne. Now as concerning the same matter, you shall heare
what followeth. If we professe Christ, why be we not ashamed
to be ignorant in his doctrine? Seeing that euery man is alha-
med to be ignorant in that learning which he professeth. That
man is ashamed to be called a Philosopher, which readeth not
the booke of Philosophie, and to be called a Lawyer, and Astro-
nomer, or Physicion, that is ignorant in the booke of Lawe, As-
tronomie, and Physicke. How can any man then say that he pro-
fesseth Christ and his religion, if he will not applie himselfe (as
farre forth as he can or may conueniently) to read and heare, and
so to knowe the booke of Christs Gospel and doctrine? Although
other sciences be good, and to be learned, yet no man can denie,
but this is the cheefe, and passeth all other incomparably. What
excuse shall we therfore make (at the last day before Christ) that
delight to read or heare mens fantasies and inuentions, more
then his most holy Gospel? And will finde no time to doe that
which chiefly (aboue all things) we should doe, and will rather
reade other things then that, for the which we ought rather to
leauereading of all other things. Let vs therfore applie our
selues, as farre forth as we can haue time and leasure, to know
Gods word, by diligent hearing and reading thereof, as many
as professe God, and haue faith and trust in him. But they that
haue

Gods
word ex-
celleth all
sciences.

haue no good affection to Gods worde (to colour this their fault) alledge commonly two vaine and feyned excuses. Some go about to excuse them by their owne frailnesse and fearfulnessse, saying that they dare not reade holie Scripture, least through their ignorance, they should fall into any errour. Other pretend that the difficultie to vnderstand it, and the hardnesse thereof is so great, that it is meete to be read onely of Clarke and learned men. As touching the first: Ignorance of Gods worde, is the cause of all errour, as Christ himselfe affirmed to the Saducees, saying that they erred, because they knewe not the Scripture. How should they then eschew errour, that will be still ignorant? And how should they come out of ignorance, that will not reade nor heare that thing which should giue them knowledge? He that now hath most knowledge, was at the first ignorant, yet he forbore not to reade, for feare he should fall into error: but he diligently read, least he should remaine in ignorance, and through ignorance in error. And if you will not knowe the truth of God (a thing most necessarie for you) least you fall into errour, by the same reason you may then lie still, and neuer go, least (if you go) you fall in the mire: nor eate any good meat, least you take a surfeyte, nor sow your corne, nor labour in your occupation, nor vse your marchandise, for feare you lose your seed, your labour, your stocke, and so by that reason, it should be best for you to liue idely, and neuer to take in hand to doe any maner of good thing, least peraduenture some euill thing may chance thereof. And if you be afrayd to fall into errour, by reading of holy Scripture: I shall shew you how you may reade it without daunger of error. Reade it humbly with a meeke and lowly heart, to the intent you may glorifie God, and not your selfe, with the knowledge of it: and reade it not without dayly praying to God, that he would direct your reading to good effect: and take vpon you to expounde it no further, then you can plainly vnderstand it. For (as saint Augustine saith) the knowledge of holy scripture, is a great, large, and a high place, but the doore is very low, so that the high and arrogant man can not runne in: but he must stoope low, and humble himselfe, that shall enter into it. Presumption and arrogancie is the mother of all error: and humilitie endeth to feare no error. For humilitie will onely search to knowe the truth, it will search, and will bring together one place with an other, and where it cannot find

Wayne ex-
cusing dis-
swading
from the
knowledg
of Gods
worde.
The first.
The second

Marth. 22.

How most
commodi-
ously and
without al
perill the
holie scrip-
ture is to
be read.

The.ii.part of the Exhortation

Scripture
in some
places is
easie, & in
some pla-
ces hard to
be under-
stand.

God lea-
ueth no
man vn-
taught,
that hath
good will
to know
his word.

How the
knowledg
of s^c scrip-
ture may
be attained
vnto.

Matth. 7.

A good
rule for the
understa-
nding of
Scripture.

find out the meaning, it will pray, it will aske of other that know, and will not presumptuously and rashly define any thing, which it knoweth not. Therfore the humble man may search any truth boldly in the scripture, without any danger of errour. And if he be ignorant, he ought the more to reade and to search holie scripture, to bring him out of ignorance. I say not nay, but a man may prosper with onely hearing, but he may much more prosper, with both hearing & reading. This haue I sayd, as touching the feare to reade, thorow ignorance of the person. And concerning the hardnesse of Scripture, he that is so weake that he is not able to brooke strong meate, yet he may sucke the sweete and tender milke, and deferre the rest, vntill he waxe stronger, and come to more knowledge. For God receyuethe the learned and vnlearned, and casteth away none, but is indifferent vnto all. And the scripture is full, as well of low valleys, plaine wayes, and easie for euery man to vse, & to walke in: as also of high hilles and mountaynes, which few men can climbe vnto. And who so euer giueth his mind to holy scriptures, with diligent study and burning desire, it cannot be (sayeth saint Chrysostome) that he should be left without helpe. For either God almightie will sende him some godly doctour, to teach him, as he did to instruct Eunuchus, a noble man of Aethiope, & treasurer vnto Queene Candace, who hauing affection to reade the scripture (although he vnderstoode it not) yet for the desire that he had vnto Gods worde, God sent his Apostle Philip to declare vnto him the true sense of the scripture that he read: or else, if we lacke a learned man to instruct and teach vs, yet God himselfe from aboue, will giue light vnto our mindes, and teach vs those thinges which are necessarie for vs, and wherein we be ignorant. And in another place Chrysostome sayth, that mans humane and worldly wisdom or science, needeth not to the vnderstanding of Scripture, but the reuelation of the holy ghost, who inspyreth the true meaning vnto them, that with humilitie and diligence do search therefore. He that asketh, shall haue, and he that seeketh shall find, and he that knocketh, shall haue the doore open. If we reade once, twice, or thrise, and vnderstand not, let vs not cease so, but stil continue reading, praying, asking of other, and so by still knocking (at the last) the doore shall be opened (as saint Augustine sayth.) Although many thinges in the Scripture be spoken in obscure mysteries, yet there

there is nothing spoken vnder darke mysteries in one place, but the selfe same thing in other places, is spoken more familiarly and plainly, to the capacitie both of learned and vnlearned. And those things in the Scripture that be plaine to vnderstand, and necessary for saluation, euery mans dutie is to learne them, to print them in memorie, & effectually to exercise them. And as for the darke mysteries, to be contented to be ignorant in them, vntil such time as it shal please God to open those things vnto him. In y^e meane season, if he lacke either aptnesse or oportunitie, God wil not impute it to his folly: but yet it behoueth not, that such as be apt, should set aside reading, because some other be vnapt to read: neuerthelesse, for the hardnesse of such places, the reading of the whole ought not to be set apart. And briesly to conclude, (as saint Augustine sayth) by the scripture, all men be amended, weakemen be strengthened, and strong men be comforted. So that surely, none be enemies to the reading of Gods worde, but such as either be so ignorant, that they know not how wholsome a thing it is: or else be so sicke, that they hate the most comfortable medicine that should heale them: or so vngodly, that they would wish the people, still to continue in blindness and ignorance of God.

No man
is excepted
from the
knowledge
of Gods
will.

What per-
sons would
haue igno-
rance to
continue.

Thus we haue briesly touched some part of the commodities of Gods holy worde, which is one of Gods chiefe and principall benefites, geuen and declared to mankinde here in earth. Let vs thanke God hartily, for this his great and speciall gift, beneficial fauor, and fatherly prouidence. Let vs be glad to reuiue this precious gift of our heauenly father. Let vs heare, reade, & knowe these holy rules, Iniunctions, and statutes of our Christian religion, and vpon that we haue made profession to God at our baptisme. Let vs with feare and reuerence lay vp (in the chest of our heartes) these necessarie and fruitfull lessons. Let vs night and day muse, and haue meditation and contemplation in them. Let vs ruminare, and (as it were) chewe the cudde, that we may haue the sweete ieuell, spirituall effect, marrowe, hony, kiuell, taste, comfort, and consolation of them. Let vs stay, quiet, and certifie our consciences, with the most infallible certaintie, truth and perpetuall assurance of them. Let vs pray to God (the only authour of these heauenly studies) that we may speake, thinke, belecue, line & depart hence, according to the wholsom doctrine, and verities of them. And by that meanes, in this world we shall haue

The holy
scripture
is one of
gods chiefe
benefites.

The right
reading,
vse, and
fruitfull
studying
in holy
scripture.
Psal 50.

The .i. part of the Sermon

haue Gods Defence, fauour, and grace, with the vnspcakable solace of peace, and quietnesse of conscience, and after this miserable life, we shall enioy the endlesse blisse and glory of heauen: which he grant vs all that died for vs all, Iesus Christ, to whom with the father and the holy ghost, be all honour and glory, both now and euerlastingly. Amen.

2. A sermon of the miserie of all mankind, and of his condemnation to death euerlasting, by his owne sinne. 2.

The holy ghost, in writing the holy Scripture, is in nothing more diligent, then to pull downe mans vaine glory and pride, which of al vices is most vniuersally grafted in all mankind, euen from the first infection of our first father Adam. And therefore we reade in many places of Scripture, many notable lessons against this olde rooted vice, to teach vs the most commendable vertue of humility, howe to knowe our selues, and to remember what we be of our selues. In the booke of Genesis, Almighty God giueth vs all a title and name in our great grandfather Adam, which ought to warne vs all to consider what wee bee, whereof we be, from whence we came, and whither we shall, saying thus, In the sweate of thy face shalt thou eate thy bread, till thou be turned againe into the ground, for out of it wast thou taken, in as much as thou art dust, into dust shalt thou be turned againe. Here (as it were in a glasse) we may learne to knowe our selues to be but ground, earth, and ashes, and that to earth and ashes we shall returne.

Also, the holy Patriarch Abraham did well remember this name and title, dust, earth, and ashes, appointed and assigned by God to all mankind: and therefore he calleth himselfe by that name, when he maketh his earnest praier for Sodom and Gomorre. And we reade that Judith, Ester, Job, Ieremie, with other holy men and women in the olde Testament, did vse sackcloth, and to cast dust and ashes vpon their heades, when they bewayled their sinfull liuing. They called and cried to God, for helpe and mercie, with such a ceremonie of sackcloth, dust, and ashes, that thereby they might declare to the whole world, what an humble and lowly estimation they had of themselves, & howe well they remembred their name and title aforesayde, their vile corrupt

Gene. 3.

Indi. 4. & 9.
Job. 13.
Iere. 6. & 25.

corrupt fraile nature, dust, earth, and ashes. The booke of **Wise-
dom** also willing to pull downe our prowd stomackes, moueth
vs diligently to remember our mortall and earthly generation,
which we haue all of him that was first made: and that all men,
as well kings as subiects, come into this world, and go out of the
same in like sort: that is, as of our selues full miserable, as wee
may dayly see. And almightie God commanded his **Prophete
Esay** to make a **Proclamation**, and crie to the whole world: and
Esay asking, what shall I crie: The Lord answered, Crie, that
all flesh is grasse, and that all the glory thereof, is but as the floure
of the field, when the grasse is withered, the floure falleth a-
way, when the wind of the Lord bloweth vpon it. The people
surely is grasse, the which dryeth vp, and the floure fadeth away.
And the holy **Prophete Job**, hauing in himselfe great experience
of the miserable and sinfull estate of man, doeth open the same to
the world in these words. Man (sayth he) that is borne of a wo-
man, liuing but a short time, is full of manifolde miseries, hee
springeth vp like a floure, and fadeth againe, vanisheth away as
it were a shadow, and neuer continueth in one state. And doest
thou iudge it meete (**O Lord**) to open thine eyes vpon such a one,
and to bring him to iudgement with thee? Who can make him
cleane, that is conceived of an vncleane seed, and all men of their
euilnesse, and natural pronenesse, be so vniuersally geuen to sinne;
that (as the **Scripture** sayth) God repented that euer he made
man. And by sinne his indignation was so much prouoked a-
gainst the world, that he drowned al the world with **Noes** floud
(except **Noe** himselfe, and his litle household.) It is not without
great cause, that the **Scripture** of God doth so many times call all
men here in this world by this word, earth, O thou earth, earth,
earth, sayth **Jeremie**, heare the word of the Lord. This our right
name, calling, and title, earth, earth, earth, pronounced by the
Prophete, sheweth what we be in deede, by whatsoener other
stile, title, or dignitie, men do call vs. Thus he plainly named
vs, who knoweth best, both what we be, and what we ought of
right to be called. And thus he setteth vs forth, speaking by his
faithfull **Apostle Saint Paul**, All men, **Iewes** and **Gentiles**, are
vnder sinne, there is none righteous, no not one: there is none
that vnderstandeth, there is none that seeketh after God, they
are all gone out of the way, they are all vnprofitable, there is
none

The first part of the Sermon

Rom. 11.
Gala. 3.
Ephes. 2.

Prov. 24.

Luke. 1.

Matth. 23.

2. John. 1.
and 2.

Eccle. 7.

Psal. 51.

none that doeth good, no, not one: their throte is an open sepulchre, with their tongues they haue bled craft and deceit, the popson of serpents is vnder their lippes, their mouth is full of cursing and bitternesse, their secte are swift to shed blood, destruction and wretchednesse are in their wayes, and the way of peace haue they not knowne: there is no feare of God before their eyes. And in another place, Saint Paule wyrteth thus, God hath wrapped all nations in vnbeleefe, that hee might haue mercie on all. The Scripture shutteth vp all vnder sinne, that the promise by the sayth of Iesus Christ, should be giuen vnto them that beleue. Saint Paule in many places painteth vs out in our colours, calling vs the children of the wrath of God, when we be borne: saying also that we cannot thinke a good thought of our selues, much lesse can we say well, or doe well of our selues. And the wise man sayeth in the booke of Proverbs, The iust man falleth seuen times a day. The most tried and approoued man Job, feared all his workes. Saint John the Baptist being sanctified in his mothers wombe, and prayled before he was borne, being called an Angell, and great before the Lord, filled euen from his byrth with the holy ghost, the preparer of the way for our Sauour Christ, and commended of our Sauour Christ, to be more then a Prophete, & the greatest that euer was borne of a woman: yet he plainly granteth that he had need to be washed of Christ, he woorthily extolleth and glorifieth his Lord and mayster Christ, and humbleth himselfe as vnwoorthy to vn buckle his shooes, and giueth all honour and glory to God. So doth Saint Paul both oft and euidently confesse himselfe, what he was of himselfe, cuer giuing (as a most faithful seruant) all prayse to his mayster and Sauour. So doth blessed Saint John the Euangelist, in the name of himselfe, and of al other holy men (be they neuer so iust) make this open confession: If we say we haue no sinne, we deceyue our selues, and the truth is not in vs: If we knowledg our sinnes, God is saythfull and iust to forgiue our sinnes, and to cleanse vs from all vnrighteousnesse: If we say we haue not sinned, we make him a lyer, and his word is not in vs. Wherefore, the wise man in the booke called Ecclesiastes, maketh this true and general confession, There is not one iust man vpon the earth that doeth good, and sinneth not. And Saint Dauid is ashaamed of his sinne, but not to confesse his sinne.

of the miserie of man.

15

sinne. How oft, how earnestly, and lamentably doth he desire Gods great mercy for his great offences, and that God should not enter into iudgement with him? And againe, howe well weigheth this holy man his sinnes, when he confesseth that they be so many in number, and so hid, and hard to vnderstand, that it is in maner vnpossible to knowe, vtter, or number them? Wherefore, he hauing a true, earnest, and deepe contemplation and consideration of his sinnes, and yet not comming to the bottome of them, he maketh supplication to God, to forgive him his priuy, secrete, hid sinnes: to the knowledge of the which he cannot attain vnto. He weigheth rightly his sinnes from the original roote and spring head, perceiuing inclinations, prouocations, stirrings, stings, buddes, branches, bregges, infections, tast, feelings, and sentes of them to continue in him still. Wherefore he sayth, Marke, and beholde, I was conceyued in sinnes: He sayth not sinne, but in the plurall number, sinnes, for as much as out of one (as fountaine) springeth all the rest. Our Sauour Christ sayth, There is none good, but God: and that we can do nothing that is good without him, nor no man can come to the father but by him. He commaundeth vs all to say, that we be vnprofitable seruants, when we haue done all that we can do. He preferreth the penitent Publicane, before the proude, holy, and glorious Pharisee. He calleth himselfe a Physition, but not to them that be whole, but to them that bee sicke, and haue neede of his salue for their soze. He teacheth vs in our prayers, to reknowledge our selues sinners, and to aske righteousnesse and deliuerance from all euils, at our heauenly fathers hand. He declareth that the sinnes of our owne hearts, do defile our owne selues. He teacheth that an euill word or thought deserueth condemnation, affirming that we shall giue an account for euery idle worde. He sayth, He came not to saue, but the sheepe that were vtterly lost, and cast away. Therefore fewe of the proude, iust, learned, wise, perfect, and holy Pharisees, were saued by him, because they iustified themselues by their counterfeyte holynes before men. Wherefore (good people) let vs beware of such hypocrisie, vaine glory, and iustifying of our selues.

Psal. 119.

Psal. 19.

Psal. 51.

Marke. 10.

Luke. 18.

Iohn. 15.

Luke. 17.

Luke. 18.

Matth. 9.

Matth. 12.

Matth. 15.

The

The second part of the Sermon

of the miserie of man,

As much as the true knowledge of our selues is very necessary, to come to the right knowledge of God, ye haue heard in the last reading, howe humbly all godly men alwayes haue thought of them selues, and so to thinke and iudge of themselves, are taught of God their Creator, by his holy worde. For of our selues we be crabtrees, that can bring forth no apples. We be of our selues of such earth, as can bring forth but weedes, nettles, brambles, briars, cockle, and darnel. Our fruits be declared in the fifth Chapter to the Galathians. We haue neither sayth, charitie, hope, patience, chastitie, nor any thing else that good is, but of God, and therefore these vertues be called there, the fruits of the holy ghost, and not the fruites of man. Let vs therefore acknowledge our selues before God (as we be in deede) miserable & wretched sinners. And let vs earnestly repent, and humble our selues hartily, & crie to God for mercie. Let vs all confesse with mouth and heart, that we be full of imperfections: Let vs knowe our owne workes, of what imperfection they be, and then we shall not stand foolishly and arrogantly in our owne conceytes, nor challenge any part of iustification by our merites or workes. For truly there be imperfections in our best workes: we do not loue God so much as we are bound to do, with all our heart, minde, and power: we doe not feare God so much as we ought to doe: we do not pray to God, but with great and many imperfections: we giue, forgine, beleue, liue, and hope vnperfectly: we speake, thinke, and do vnperfectly: we fight against the deuill, the world, and the flesh vnperfectly: Let vs therefore not be ashamed to confesse plainly our state of imperfection: yea, let vs not be ashamed to confesse imperfection, euen in all our owne best workes. Let none of vs be ashamed to say with holy Saint Peter, I am a sinfull man. Let vs say with the holy Prophete Dauid, we haue sinned with our fathers, we haue done amisse and dealt wickedly. Let vs all make open confession with the prodigal sonne to our father, and say with him, we haue sinned against heauen, and before thee (O father) we are not worthy to be called thy sonnes. Let vs all say with holy Baruch, O Lord our God, to vs is wor-
thily

Gal. 5.

Luke. 6.

Psal. 106.

Luke. 15.

Baruc. 3.

of the miserie of man.

thily ascribed shame and confusion, and to thee righteousnesse: we haue sinned, we haue done wickedly, we haue behaued our selues vngodly in all thy righteousnes. Let vs all say with the holy prophet **Daniel**, O Lord, righteousnesse belongeth to thee, Dan. 9. vnto vs belongeth confusion. We haue sinned, we haue beene naughtie, we haue offended, we haue fledde from thee, we haue gone backe from all thy precepts & iudgements. So we learne of all good men in holy scriptures, to humble our selues, and to exalt, extolle, praise, magnifie, and glorifie God.

Thus we haue heard how euill we be of our selues, howe of our selues, and by our selues, we haue no goodnes, helpe nor saluation, but contrariwise, sinne, damnation, and death cuerlasting: which if we deeply weigh and consider, we shall the better vnderstand the great mercie of God, and how our saluation commeth onely by Christ. For in our selues (as of our selues) we 1. Cor. 3. find nothing, whereby we may be deliuered from this miserable captiuitie, into the which we were cast, through the ennie of the deuill, by breaking of Gods commandment, in our first parent Adam. We are all become vncleane, but wee al are not able to Psal. 50. cleanse our selues, nor to make one another of vs cleane. We are by nature the children of Gods wrath, but wee are not able to Ephes. 2. make our selues the children & inheritous of Gods glorie. We are sheepe that runne astray, but we can not of our owne power come againe to y^e sheepfold, so great is our imperfectiō & weaknesses. In our selues therefore may we not glorie, which (of our sel- 1. Pet. 2. ues) are nothing but sinful: neither may we reioyce in any works that we do, which all be so vnperfect and vnpure, y^e they are not able to stand before the righteous iudgement seat of God, as the holy prophet **Daniel** saith, Enter not into iudgement with thy Psal. 143, 2. seruant (O Lorde:) for no man that liueth shall be found righteous in thy sight. To God therefore must we flee, or else shall we neuer finde peace, rest, & quietnes of conscience in our harts. For 2. Cor. 1. he is the father of mercies, and God of all consolation. He is the Lord, with whome is plenteous redemption: Hee is the God Psal. 130. which of his owne mercie saueth vs, & setteth out his charitie & exceeding loue towards vs, in that of his owne voluntarie goodnes, when we were perished, he saued vs, & prouided an euerlasting kingdome for vs. And al these heauenly treasures are giuen vs, not for our owne desertts, meritts, or good deedts, (which of

The second part of the Sermon

our selues we haue none) but of his meere mercy freely. And for whose sake? Truly for Iesus Christes sake, that pure & vndefiled lambe of God. He is that dearely beloved sonne, for whose sake God is fully pacified, satisfied, and set at one with man. **Hee** is the Lambe of God, which taketh away the sins of the world, of whome onely it may be truly spoken, that he did all thinges wel, and in his mouth was founde no craft nor subtiltie. None but he alone may say, The prince of the worlde came, and in mee he hath nothing. And he alone may also say, which of you shall reprooue me of any fault? He is the high and euerlasting Priest, which hath offered himselfe once for all vpon the altar of y^e crosse, and with that one oblation hath made perfect for evermore them that are sanctified. **He** is the alone mediatur betwene God and man, which paid our ransome to God with his owne bloode, & with that hath he cleansed vs all from sinne. **He** is the Physitian which healeth all our diseases. **He** is that Saviour which saueth his people from all their sinnes: To be short, he is that flowing and most plenteous fountaine, of whose fulnesse all we haue receiued. For in him alone are all the treasures of the wisdom and knowledge of God hidden. And in him, and by him, haue wee from God the father all good thinges, pertaining either to the body or to the soule. O how much are we bound to this our heavenly father for his great mercies, which he hath so plenteously declared vnto vs in Christ Iesu our Lord and Saviour: what thanks wortheie and sufficient can we giue to him? Let vs all with one accorde burst out with ioyfull voyce, euer praising and magnifying this Lord of mercie, for his tender kindnes shewed vnto vs in his dearely beloved sonne Iesus Christ our Lord.

Iohn. 1.
1. Pet. 2.

Iohn. 1.

Iohn. 8.
Heb. 8.

1. Iohn. 2.

Mat. 1.

Hitherto haue we heard what we are of our selues: very sinful, wretched, and damnable. **Againe**, we haue heard how that of our selues, and by our selues, we are not able either to thinke a good thought, or worke a good deed, so that we can find in our selues no hope of saluation, but rather what so euer maketh vnto our destruction. **Againe**, we haue heard the tender kindnesse and great mercy of God the father towarde vs, and how beneficial he is to vs for Christes sake, without our merits or deserts, euen of his owne meere mercie and tender goodnes. **Now**, how these exceeding great mercies of God, set abroad in Christ Iesu for vs, be obtained, and how we be deliuered from the captiuitie of

of the miserie of man.

of sin, death, & hel, it shall more at large (with Gods helpe) be declared in þ next Sermon. In the meane season, yea, & at al times let vs learne to knowe our selues, our frailtie & weaknes, without any craking or boasting of our owne good deeds & merites. Let vs also knowledg the exceeding mercy of God towards vs, & confesse, that as of our selues cometh all euill and damnatio: so likewise of him cometh all goodnes & saluation, as God him selfe saith by the Prophet *Osee*, *O Israel*, thy destruction cometh of thy selfe, but in me only is thy help & comfort. *Osee. 13* If wethus humbly submit our selues in the sight of God, we may be sure þ in the time of his visitation, he will lift vs vp vnto the kingdome of his dearly beloued sonne Christ Iesu our Lord: To whom, with the father, and the holy Ghost, be all honor and glory for euer. Amen.

3. *A Sermon of the saluation of mankinde,*

by onely Christ our sauiour, from sinne
and death euerlasting. 3.

BEcause all men bee sinners and offenders against God, and breakers of his law & commandements, therefore can no man by his owne acts, works, and deeds (seeme they neuer so good) be iustified, & made righteous before God: but euerie man of necessitie is constrayned to seeke for an other righteousness or iustification, to be receiued at Gods owne hands, that is to say, the forgiveness of his sinnes and trespasses, in such things as he hath offended. And this iustification or righteousness, which we so receiue of Gods mercie & Christes merits, embraced by faith, is taken, accepted and allowed of God, for our perfect and full iustification. For the more full vnderstanding hereof, it is our parts and duties euer to remember the great mercie of God, howe that (all the worlde being wrapped in sinne by breaking of the law) God sent his onely sonne our Saviour Christ into this worlde, to fulfill the law for vs, and by shedding of his most pretious blood, to make a sacrifice and satisfaction, or (as it may bee called) amendes to his father for our sinnes, to asswage his wrath and indignation conceiued against vs for the same.

The first part of the Sermon

The effi-
cacie of
Christes
passion &
oblation.

In so much y infants, being baptised & dying in their infancy, are by this sacrifice washed frō their sins, brought to Gods fauour, & made his children, & inheritours of his kingdome of heauen. And they which in act or deed do sinne after their baptisme, whē they turne again to God vnfainedly, they are likewise washed by this sacrifice from their sins, in such sort, that their remaineth not any spot of sin, that shal be imputed to their damnation.

Gala. 2.

This is that iustification or righteousness which S. Paul speaketh off, when he saith, No man is iustified by the works of y law but freely by faith in Iesus Christ. And againe he saith, we be leue in Iesu Christ, y we be iustified freely by the faith of Christ, and not by the works of the law, because that no man shal be iustified by the works of the law. And although this iustification be free vnto vs, yet it cometh not so freely vnto vs, y there is no ransome paid therfore at al. But here may mans reason be astonied, reasoning after this fashion. If a ransome be paid for our redemption, the is it not giuen vs freely. For a prisoner that paid his ransome, is not let go freely, for if he go freely, then he goeth without ransome: for what is it els to go freely, then to be set

Obiectio.

Answer.

at libertie without paying of raunsome? This reason is satisfied by the great wisdom of God in this mysterie of our redemption, who hath so tempered his iustice & mercie together, y he would neither by his iustice condēne vs vnto the everlasting captiuitie of the deuill, & his prison of hel, remediles for euer without mercie, nor by his mercie deliuer vs clearely, without iustice or payment of a iust ransome: but with his endlesse mercie he toynded his most vpzight and equall iustice. His great mercy he shewed vnto vs in deliuering vs frō our former captiuitie, without requiring of any ransome to be paide, or amends to be made vpon our parts, which thing by vs had ben impossible to be done. And where as it lay not in vs y to do, he prouided a ransome for vs, y was, y most pretious body & blood of his owne most deare & best beloued son Iesu Christ, who besids this ransome, fulfilled y law for vs perfectly. And so y iustice of God & his mercy did embrace together, & fulfilled y mystery of our redemption. And of this iustice & mercy of God knit together, speaketh S. Paul in y third chap. to y Romans, All haue offended, & haue need of y glory of god, but are iustified freely by his grace, by redemption which is in Iesu Christ, whō God hath sent forth to vs for a recōciler & peace maker,

Rom. 7.

ker,

of saluation.

ker, through faith in his bloode, to shew his righteousness. And in the tenth Chap. Christ is the ende of the lawe unto righteousness, to euerie man that beleueth. And in the eight Chapter, That which was impossible by the lawe, in as much as it was weake by the flesh, god sending his owne son, in the similitude of sinfull flesh, by sin damned sin in the flesh, that the righteousness of the law might be fulfilled in vs, which walke not after ^{the} flesh, but after the spirite. In these foresaide places, the Apostle toucheth specially three things, which must go together in our iustification. Upon Gods part, his great mercie & grace: vpon Christs part, iustice, that is, the satisfaction of Gods iustice, or the price of our redemption by the offering of his bodie, and shedding of his blood, with fulfilling of the law perfectly and thoroughly, and vpon our part true & liuely faith in the merites of Iesus Christ, which yet is not ours, but by Gods working in vs: so that in our iustification, is not onely Gods mercie & grace, but also his iustice, which the Apostle calleth the iustice of God, and it consisteth in paying our ransome, & fulfilling of the law: & so the grace of God doth not shut out the iustice of God in our iustification, but onely shutteth out the iustice of man, that is to saie, the iustice of our workes, as to be merites of deseruing our iustification. And therefore S. Paul declareth here nothing vpon the behalfe of man, concerning his iustification, but onely a true and liuely faith, which neuertheles is the gift of God, and not mans only worke, without God: And yet that faith doth not shut out repentance, hope, loue, dread, and the feare of God, to be ioyned with faith in euerie man that is iustified, but it shutteth them out from the office of iustifying. So that although they be all present together in him that is iustified, yet they iustifie not all together: For the faith also doeth not shut out the iustice of our good workes, necessarily to be done afterwards of dutie towards God (for we are most bounden to serue God, in doing good deeds, commaunded by him in his holy scripture, all the dayes of our life:) But it excludeth them, so that we may not doe them to this intent, to be made good by doing of them. For al the good workes that we can do, be vnperfect, and therefore not able to deserue our iustification: but our iustification doeth come freely by the meere mercie of God, and of so great and free mercie, that where as all the worlde was not able of their selues to pay anie parte towards

Rom. 10.

Rom. 8.

three things
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together
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stification.

How it is
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The seconde part of the Sermon

their ransome, it pleased our heavenly father of his infinite mercy, without any our desert or deseruing, to prepare for vs þ most precious ietwels of Christs body and blood, whereby our ransome might be fully paide, the lawe fulfilled, and his iustice fully satisfied. So that Christ is now the righteousness of all the that truly do beleue in him. He for them paide their ransome by his death. He for them fulfilled the lawe in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the law, for as much as that which their infirmitie lacked, Christes iustice hath supplied.

The seconde part of the Sermon of saluation.



Ye haue hearde of whome all men ought to seeke their iustification and righteousness, and howe also this righteousness cometh vnto men by Christes death and merites: ye hearde also howe that three thinges are required to the obtaining of our righteousness, that is, Gods mercie, Christs iustice, and a true and a liuely faith, out of the which faith springeth good workes. Also before was declared at large, that no man can be iustified by his owne good workes, that no man fulfilleth the lawe, according to the full request of the law.

Gal. 2.

And **S. Paul** in his Epistle to the Galathians prooueth the same, saying thus, If there had ben any lawe giuen which could haue iustified, verily righteousness should haue ben by the lawe.

Ephes. 2.

And againe he saith. If righteousness be by the lawe, then Christ dyed in vaine. And againe he saith, You that are iustified by the lawe, are fallen away fro grace. And furthermore he writeth to the Ephesiāns on this wise, By grace are ye saued through faith, and that not of your selues, for it is the gift of God, and not of workes, least any man should glorie. And to be short, the summe of al Pauls disputation is this: that if iustice come of workes, then it cometh not of grace: and if it come of grace, then it cometh not of workes. And to this ende tendeth al the Prophets, as **S. Peter** saith in the tenth of the Acts, Of Christ all the Prophets

Act. 10.

(saith **S. Peter**) do witnes, that through his name, all they that beleene in him, shal receiue þ remission of sinnes. And after this

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wise to be iustified onely by this true and lively faith in Christe, speaketh al the old & ancient Authours, both Greekes and Latines. Of whome I will specially rehearse three, Hilary, Basil, & Ambrose. **S. Hilary** saith these wordes plainely in the ix. Canon upon Mathew, **Faith only iustifieth.** And **S. Basil** a Greeke author writeth thus, **This is a perfect & a whole relopcing in god when a man aduanceth not himselfe for his owne righteousness, but knowledgeth himselfe to lacke true iustice & righteousness, & to be iustified by the onely faith in Christ.** And **Paul** (saith hee) doth glorie in the contempt of his owne righteousness, and that he looketh for the righteousness of God, by faith. Faith onely iustifieth, is the doctrine of olde doctours.

Phil. 3.

These be the verie wordes of **Saint Basil.** And **S. Ambrose**, a Latine Authour, saith these wordes, **This is the ordinance of God, that they which beleue in Christ, shoulde be saued without workes, by faith onely, freely receiuing remission of their sinnes.** Consider diligently these wordes, **without workes by faith onely, freely we receiue remission of our sinnes.** What can be spoken more plainely, then to say, **That freely without workes by faith onely, we obtaine remission of our sins?** These, and other like sentences, that we be iustified by faith onely, freely, and without workes, we do read oft times in the most best & auncient writers. As beside **Hilary, Basil, and S. Ambrose** before rehearsed, we read the same in **Origen, Saint Chrysostome, S. Cyprian, S. Augustine, Prosper, Occumenius, Procius, Bernardus, Anselme,** and many other Authours, **Greek, and Latine.** Nevertheless, this sentence, that we be iustified by faith onely, is not so meant of them, that the saide iustifying faith is alone in man, without true repentance, hope, charitie, dreade, and the feare of God, at any time and season. For when they say, **That we be iustified freely,** they meane not that we shoulde or might afterwarde be idle, and that nothing shoulde bee required on our partes afterwarde: Neither they meane not so to be iustified without our good workes, that we shoulde do no good workes at all, like as shal be more expressed at large hereafter. But this saying, **That we be iustified by faith onely, freely and without workes,** is spoken for to take awaye clearely all merite of our woorkes, as being vnable to deserue our iustification at Gods handes, and thereby most plainely to expresse the weakenesse of man, and the goodnesse of God, the great infirmitie of our

Faith alone, how it is to be vnderstand,

The seconde part of the Sermon

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selues, & the might and power of God, the imperfectnes of our owne woorkes, and the most abundant grace of our Saviour Christ, and therefore wholly to ascribe the merite and deseruing of our iustification vnto Christ only, and his most pretious blood-shedding. This faith the holy Scripture teacheth, this is the stronge Roocke and foundation of Christian Religion, this doctrine all olde and auncient authours of Christes Church doe approue, this doctrine aduanceth and setteth forth the true glorie of Christ, and beateth downe the vaine glorie of man, this whosoever denyeth, is not to be counted for a christian man, nor for a setter forth of Christs glorie, but for an aduersarie to Christ and his Gospell, and for a setter forth of mens vaine glorie. And although this doctrine be neuer so true (as it is most true in deed) that we be iustified freely without all merite of our owne good woorkes (as Saint Paul doth expresse it) and freely by this lively and perfect faith in Christ onely (as the auncient authours vse to speake it) yet this true doctrine must be also truly vnderstand and most plainely declared, least carnall men should take vniustly occasion thereby to liue carnally, after the appetite and will of the worlde, the flesh and the deuill. And because no man shoulde erre by mistaking of this doctrine, I shall plainely and shortly so declare the right vnderstanding of the same, that no man shall iustly thinke that he may thereby take any occasion of carnall libertie, to folowe the desires of the flesh, or that thereby any kinde of sin shalbe comitted, or any vngodly liuing the more bled.

First, you shal vnderstand, that in our iustification by Christ, it is not al one thing, the office of God vnto man, and the office of man vnto God. Iustification is not the office of man, but of God, or man cannot make himselfe righteous by his owne woorkes, neither in part, nor in the whole, for that were the greatest arrogancie and presumption of man, & Antichrist could set vp against God, to affirme & a man might by his owne works, take away & purge his owne sins, & so iustifie himselfe. But iustification is & office of god only, & is not a thing which we render vnto him, but which we receiue of him: not which we giue to him, but which we take of him, by his free mercie, & by & onely merits of his most dearely beloued sonne, our onely redeemer, saulour, and iustifier Jesus Christ: so that the true vnderstanding of this doctrine, wee bee iustified freely by faith, without woorkes, or that we

wee bee iustified by faith in Christ onely: is not, that this our owne acte, to beleue in Christ, or this our faith in Christ, which is within vs, doeth iustifie vs, and deserue our iustification vnto vs (for that were to count our selues to be iustified by some acte or vertue that is within our selues) but the true vnderstanding and meaning therof is, that although we heare Gods word, and beleue it, although we haue faith, hope, charitie, repentance, dread, and feare of God within vs, and doe neuer so many good workes thereunto: yet we must renounce the merite of all our saide vertues, of faith, hope, charitie, and all other vertues and good deedes, which we either haue done, shall doe, or can doe, as thinges that be farre to weake and insufficient, and vnperfect, to deserue remission of our sinnes, and our iustification, and therefore we must trust onely in Gods mercie, and that sacrifice which our high priest and Sauour Christ Iesus the son of God once offered for vs vpon the crosse, to obtaine therby Gods grace, and remission, as well of our originall sinne in Baptisme, as of all actuall sinne committed by vs after our Baptisme, if we truely repent, and turne vnfeinedly to him againe. So that as S. John Baptist, although he were neuer so vertuous and godly a man, yet in this matter of forgiving of sinne, he did put the people from him, and appoynted them vnto Christ, saying thus vnto them, Beholde, yonder is the lambe of God, which taketh away the sinnes of the worlde: euen so, as great and as godly a vertue as the liuely faith is, yet it putteth vs from it selfe, and remitteth or appointeth vs vnto Christ, for to haue onely by him remission of our sinnes, or iustification. So Iohn. 1. that our faith in Christ (as it were) saith vnto vs thus, It is not I that take awaie your sinnes, but it is Christ onely, and to him onely I send you for that purpose, forsaking therein all your good vertues, wordes, thoughtes, and workes, and onely putting your trust in Christ.

The third part of the Sermon

of saluation.

N hath bene manifestly declared vnto you, that no man can fulfill the lawe of God, and therefore by the lawe all men are condemned: wherevpon it followeth necessarily, that some other thing should be required:

The third part of the Sermon

for our saluation then the lawe : and that is, a true and a liuely faith in Christe : bringing forth good workes, and a life according to Gods commandements. And also you heard the ancient authours mindes of this saying, Faith in Christ onely iustificieth man, so plainly declared, that you see, that the verie true meaning of this proposition or saying, we be iustified by faith in Christ onely, (according to the meaning of the olde ancient authours) is this: wee put our faith in Christe, that we be iustified by him onely, that we be iustified by Gods free mercy, and the merites of our Sauour Christ onely, and by no vertue or good workes of our owne, that is in vs, or that we can be able to haue or to doe, for to deserue the same: Christe himselfe onely being the cause meritorious thereof.

Here you perceiue many words to be vsed to auoide contention in wordes with them that delight to braule about wordes, and also to shew the true meaning to auoide euil taking and misunderstanding, and yet peradventure all will not serue with them that be contentious: but contenders will euer forge matters of contention, euen when they haue none occasion thereto. Notwithstanding, such be the lesse to be passed vpon, so that the rest may profite, which will be more desirous to know the truth, then (when it is plaine ynough) to contende about it, and with contentious and captious cauillation, to obscure and darken it. Trueth it is, that our owne workes doe not iustifie vs, to speake properly of our iustification, (that is to say) our workes doe not merit or deserue remission of our sinnes, and make vs of vniust, iust before God: but God of his owne mercie, through the onely merites and deseruinges of his sonne Iesus Christe, doth iustifie vs. Neuerthelesse, because faith doth directly send vs to Christ for remission of our sinnes, and that by faith giuen vs of God, we embrace the promise of Gods mercie, & of the remission of our sins, (which thing none other of our vertues or workes properly doth) therefore Scripture bleth to say, that faith without workes doth iustifie. And for as much that it is all one sentence in effect, to say, faith without workes, and onely faith doth iustifie vs, therefore the olde ancient fathers of the Church from time to time, haue vttered our iustification with this speech, Onely faith iustificieth vs: meaning none other thing then **S. Paul** meant, when he said, Faith without workes iustificieth vs.

And

And because all this brought to passe through the onely merites and deseruinges of our sauour Christ, and not through our merites, or through the merite of any vertue that we haue within vs, or of any worke that commeth from vs: therefore in that respect of merite and deseruing, we forsake (as it were) altogether againe, faith, workes, and all other vertues. For our owne imperfection is so greate, through the corruption of original sinne, that al is vnperfect that is within vs, faith, charity, hope, dread, thoughtes, words, and workes, and therefore not apt to merite & discerne any part of our iustificatiō for vs. And this forme of speaking vse we, in the humbling of our selues to God, and to giue al the glozy to our sauour Christ, which is best worthy to haue it.

Here you haue heard the office of God in our iustification, and how we receiue it of him freely, by his mercie, without our desert, through true and liuely faith. Now you shall heare the office & duety of a Christian mā vnto God, what we oughton our part to render vnto God againe, for his great mercy and goodness. Our office is, not to passe y^e time of this present life vnfruitfully, and idly, after that we are baptised or iustified, not caring how few good workes we doe, to the glorie of God, and profite of our neighboures: much lesse is it our office, after that we bee once made Christs mebers, to liue contrarie to the same, making our selues members of the diuell, walking after his inticements, and after the suggestions of the world and the flesh, whereby we know that we doe serue the worlde and the diuell, and not God. For that faith which bringeth forth (without repentance) either euill workes, or no good workes, is not a right, pure, and liuely faith, but a dead, diuelliſhe, counterfaite and feigned faith, as Saint Paul and Saint James call it. For euen the diuels knowe and beleue that Christe was borne of a virgin, that he fasted forty daies and forty nights without meat and drinke, that he wrought all kinde of myracles, declaring himselfe verie God: they beleue also, that Christ for our sakes suffered most painefull death, to redeeme from euerlasting death & that he rose againe from death the third day: they beleue that hee ascended into heauen, and that hee sitteth on the right hande of the father, and at the last ende of this worlde shall come againe, and iudge both the quicke and the deade. These articles of our faith the Diuels beleue, and so they beleue all thinges that be

They that preach faith only iustificeth, doe not teach carnall libertie or that we should doe no good workes.

The diuels haue faith, but not true faith.

The third part of the Sermon

What is
the true &
iustifying
faith.

They that
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in euil li-
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not true
faith.

Gal. 15.

be written in the newe and olde Testament to be true : and yet for all this faith, they bee but diuells, remaining still in their damnable estate, lacking the verie true Christian faith. For the right and true Christian faith is, not onely to beleue that holy Scripture, and al the foresayd articles of our faith are true, but also to haue a sure trust and confidence in Gods inercifull promises, to be saued from euerlasting damnation by Christ; wherof doth follow a louing heart to obey his commandements. And this true Christian faith, neither any diuell hath, nor yet any man, which in the outward profession of his mouth, and in his outward receyuing of the sacraments, in comming to the Church, and in all other outward appearances, seemeth to be a Christian man, and yet in his liuing and deedes sheweth the contrary. For how can a man haue this true faith, this sure trust and confidence in God, that by the merites of Christe, his sinnes be forgiven, and be reconciled to the fauour of God, and to be partaker of the kingdome of heauen by Christ, whē he liueth vngodly, and denieth Christ in his deedes? Surely no such vngodly man can haue this faith and trust in God. For as they knowe Christ to be the onely sauour of the worlde: so they knowe also that wicked men shall not enioy the kingdome of God. They knowe that God hateth vnrighteousnes, that he will destroy all those that speake vntreuely, that those which haue done good works (which cannot be done without a liuely faith in Christ) shall com forth into the resurrection of life, and those that haue done euil, shall come vnto the resurrection of iudgement: very well they know also, that to them that be contentious, and to them that will not be obedient vnto the trueth, but will obey vnrighteousnes, shall come indignation, wrath, and affliction, &c. Therefore to conclude, considering the infinite benifites of God, shewed and giuen vnto vs, mercifully without our desertes, who hath not onely created vs of nothing, and from a peece of vile clay, of his infinite goodnes, hath exalted vs (as touching our soule) vnto his owne similitude and likenes: but also whereas we were condemned to hel and death euerlasting, hath giuen his owne naturall sonne, being God eternall, immortall, and equal vnto himselfe, in power and glorie, to be incarnated, and to take our mortall nature vpon him, with the infirmities of the same, and in the same nature to suffer most shamefull and painefull death for

monitions of faith.

for our offences, to the intent to iustifie vs, and to restore vs to life euerlasting: so making vs also his deare children, brethren vnto his onely sonne our Saviour Christ, and inheritours for euer with him of his eternall kingdome of heauen.

These great and mercifull benefites of God (if they be wel considered) doe neither minister vnto vs occasion to be idle, & to liue without doing any good works, neither yet stirreth vs vp by any meanes to doe euill thinges: but contrarietwise, if we be not desperate persons, and our heartes harder then stones, they mooue vs to render our selues vnto God wholly with al our wil, harts, might, and power, to serue him in all good deedes, obeying his commandementes during our liues, to seeke in all thinges his glorie and honour, not our sensuall pleasures and vaine glory, euermore dreading willingly to offend such a mercifull God, and louing redeemer, in word, thought, or deede. And the said benefites of God deeply considered, mooue vs for his sake also to be euer readie to giue our selues to our neighbours, and as much as lieth in vs, to studie with al our indouour, to do good to euery man. These be the frutes of true faith, to doe good as much as lieth in vs to euery man, and aboue all thinges, and in all thinges to aduance the glory of God, of whome onely we haue our sanctification, iustification, saluation, and redemption: to whom be euer glory, praise, and honour, worlde without ende. Amen.

4. A short declaration of the true, liuely,

and Christian faith.



The first comming vnto God (good Christian people) is through faith, whereby (as it is declared in the last Sermon) wee be iustified before God. And lest any man should be deceiued, for lacke of right vnderstanding thereof, it is diligently to be noted, that faith is taken in the Scripture two manner of waies. There is one faith, which in Scripture is called a dead faith, which bringeth forth no good workes, but is idle, barren, and fruitlessefull. And this faith, by the holy Apostle Saint James, is compared to the

Faith.

A dead
Faith.

faith.

The third part of the Sermon

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4. A short declaration of the true, liuely,

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Faith.

A dead
Faith.

The first part of the Sermon

James. 2.

Titus. 6.

faith of diuels, which beleue God to be true and iust, and tremble for feare, yet they doe nothing wel, but al euill. And such a maner of faith haue the wicked and naughty Christian people, which confesse God, (as S. Paul saith) in their mouth, but deny him in their deedes, being abhominable, and without the right faith, and to all good workes reprobable. And this faith is a perswasion and beleefe in mans heart, whereby he knoweth that there is a God, and agreeth vnto all trueth of Gods most holy worde, contained in the holy Scripture. So that it consisteth onely in beleeuing in the worde of God, that it is true. And this is not properly called faith. But as he that readeth Ceasars Commentaries, beleuing the same to be true, hath thereby a knowledge of Ceasars life, and notable actes, because he beleueth the history of Ceasar: yet it is not properly saide that hee beleueth in Ceasar, of whome he looketh for no helpe nor benifite. Euen so, he that beleueth that al that is spoken of God in the Bible is true, and yet liueth so vngodly, that he can not looke to inioy the promises and benifites of God: although it may be saide, that such a man hath a faith and beleefe to the wordes of God, yet it is not properly said that he beleueth in God, or hath such a faith and trust in God, whereby he may surely looke for grace, mercy, and euerlasting life at Gods hand, but rather for indignation and punishment, according to the merites of his wicked life. For as it is written in a booke, intituled to be of Didymus Alexandrius, forasmuch as faith without workes is dead, it is not now faith: as a dead man, is not a man. This dead faith therefore is not the sure and substantiall faith, which sauieth sinners. Another faith there is in scripture, which is not (as the foresaide faith) idle, vnfruitfull, and dead, but worketh by charity (as S. Paul declareth. Gal. v.) which as the other vaine faith is called a dead faith, so may this be called a quick or lively faith. And this is not onely the common beleefe of the Articles of our faith, but it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a stedfast hope of all good thinges to be receiued at Gods hande: and that although we, through infirmitie or temptatio of our ghostly enimie, doe fall from him by sin: yet if we returne againe vnto him by true repentance, that he wil forgieue, and forget our offences for his sonnes sake our sauour Jesus Christ, & wil make vs inheritous with him of his euerlasting

A lively
faith.

lasting kingdome, and that in the meane time until that kingdome come, he will be our protectour and defendour in all perils and daungers, whatsoeuer doe chaunce: and that though sometime he doeth sende vs sharpe aduersitie, yet that euermore he wil be a louing father vnto vs, correcting vs for our sinne, but not withdrawing his mercie finally from vs, if we trust in him, & commit our selues wholly vnto him, hang onely vpon him, & call vpon him, ready to obey and serue him. This is the true, liuely, and vnfeigned Christian faith, & is not in the mouth and outward profession onely: but it liueth, and stirreth inwardly, in the heart. And this faith is not without hope and trust in God, nor without the loue of G O D and of our neyghbours, nor without the feare of God, nor without the desire to heare Gods word, and to followe the same in eschewing euill, and doing gladly all good workes.

This faith (as S. Paul describeth it) is the sure grounde and foundation of the benefites which we ought to look for, and trust to receiue of God, a certificate and sure looking for them, although they yet sensibly appeare not vnto vs. And after he saith, He that cometh to God, must beleue, both that he is, and that he is a mercifull rewarder of wel doers. And nothing commendeth good men vnto God, so much as this assured faith and trust in him. Of this faith, three things are specially to be noted. Hebr. 11.

First, that this faith doth not lie dead in the heart, but is liuely and fruitefull in bringing forth good workes. Seconde, that without it, can no good workes be done, that shalbe acceptable and pleasant to God. Thirde, what maner of good workes they be, that this faith doth bring forth. Three things are to be noted of faith.

For the first, that the light can not be hid, but will shewe forth it self at one place or other: So a true faith can not be kept secret, but when occasion is offered, it will breake out, and shewe it selfe by good workes. And as the liuing bodie of a man euer exerciseth such thinges as belongeth to a naturall and liuing bodie, for nourishment and preservation of the same, as it hath neede, oportunitie, and occasion: euen so the soule that hath a liuely faith in it, wil be dooing alway some good worke, which shall declare that it is liuing, and will not be vnoccupied. Therefore when men heare in the Scriptures so high commendations of faith, that it maketh vs to please G O D, to lyue with God, Faith is full of good workes.

The first part of the Semon

God, & to be the children of God: if then they phantasie that they be set at libertie from doing all good works, and may liue as they lust, they trifle with God and deceiue themselves. And it is a manifest token, that they be farre from hauing the true and liuely faith, and also farre from knowledg, what true faith meaneth. For the verie sure and liuely Christian faith is, not onely to beleene all thinges of God, which are contained in holy Scripture; but also is an earnest truste, and confidence in God, that he doth regarde vs, and that he is carefull ouer vs, as the father is ouer the Childe whome hee doth loue, and that hee will bee mercifull vnto vs for his onely sonnes sake, and that wee haue our Sauour Christe our perpetuall aduocate and Priest, in whose onely merites, oblation, and suffering, we doe trust that our offences be continually washed & purged, whensoever we (repenting truly) do returne to him, with our whole heart; stedfastly determining with our selues, through his grace, to obey and serue him in keeping his comādements, and neuer to turne backe againe to sin. Such is the true faith, that the Scripture doeth so much commende, the which when it seeth and considereth what God hath done for vs, is also moued through continuall assistance of the spirite of God, to serue and please him, to keepe his fauour, to feare his displeasure, to continue his obedient children, shewing thankfulness againe by obseruing or keeping his commandements, and that freely, for true loue chiefly, and not for dread of punishment, or loue of temporall rewarde, considering how clearly, without desertinges we haue receiued his mercie and pardon freely.

Abac. 2.

Ierc. 17.

This true faith will shew forth it selfe, and cannot long bee idle: for as it is written, The iust man doeth line by his faith. He neuer sleepeth, nor is idle, when he woulde wake, and bee well occupied. And God by his Prophet Ieremie saith, that he is a happy and blessed man, which hath faith and confidence in God. For he is like a tree set by the water syde, and spreadeth his rootes abrode towarde the moysture, and feareth not heate when it cometh, his leafe will be greene, and will not cease to bring forth his fruite: euen so, faithfull men (putting away all feare of aduersitie) will shewe forth the fruite of their good workes, as occasion is offered to doe them.

T

The second part of the Sermon

of fayth



Ye haue hearde in the firste parte of this Sermon, that there be two kinde of fayth, a dead and an unfruitfull fayth, and a fayth liuely that worketh by charitie: The first to be unprofitable, the seconde, necessarie for the obteynning of our saluation: the which fayth hath charitie all wayes ioyned vnto it, and is fruitefull, & bringeth forth all good workes. Now as concerning the same matter, you shall heare what foloweth. The wise man saith, He that beleeueth in God, will hearken vnto his commandements. For if we do not serue our selues faythfull in our conuersation, the fayth which we pretend to haue, is but a fayned fayth: because the true Christian fayth is manifestly shewed by good liuing, and not by wordes onely, as S. Augustine sayth, Good liuing can not be separated from true fayth, which woorketh by lone. And S. Chrysostome saith, Fayth of it selfe is full of good workes: as soone as a man doth beleue, he shalbe garnished with them. How plentiful this fayth is of good workes, and how it maketh the work of one man more acceptable to God, then of an other, S. Paul teacheth at large in the xi. Chapter to the Heb. saying, That fayth made the oblation of Abel, better then the oblation of Cain. This made Noah to buylde the Arke. This made Abraham to forsake his Countrey, and all his friendes, and to goe into a farre Countrey, there to dwel among strangers. So did also Isahac and Jacob, depending or hanging onely of the helpe and trust that they had in God. And when they came to the countrey which God promised them, they would buylde no Citie, Townes, nor houses, but liued like strangers in Tentres, that might euery day be remooued. Their trust was so much in God, that they set but litle by any worldly thing, for that God had prepared for them better dwelling places in heauen of his owne foundation and building. This fayth made Abraham ready at Gods commandement, to offer his owne sonne and heire Isahac, whom he loued so well, & by whom he was promised to haue innumerable issue, among the which, one should be bozne, in whom all nations should be blessed, trusting

Eccle. 3. 1.

Libro de
fide & opo-
ribus.

Capit. 1.
Sermo de
lege & fide
Heb. 11.

Gene. 4.
Gen. 6.
Eccle. 44.
Gen. 12.

Gene. 12.
Eccle. 13.

The second part of the Sermon

Exod. 1.

Exod. 14.
Ios. 6.Dani. 6.
Dani. 3.

trusting so much in God, that though he were slayne, yet that God was able by his omnipotent power to raise him from death, and perfourme his promise. Hee mistrusted not the promise of God, although vnto his reason euery thing seemed contrary. He beleued verily that God would not forsake him in death and famine that was in the countrey. And in all other daungers that hee was brought vnto, hee trusted euer that God should be his God, and his protectour and defendour, whatsoeuer hee sawe to the contrary. This faith wrought so in the heart of Moses, that he refused to be taken for king Pharaos his daughters sonne, and to haue great inheritaunce in Egypt, thinking it better with the people of God to haue affliction and sorowe, then with naughtie men, in sinne to liue pleasauntly for a time. By faith he cared not for the threatening of king Pharaos: for his trust was so in GOD, that he passed not of the felicitie of this worlde, but looked for the rewarde to come in heauen, setting his heart vpon the inuisible God, as if he had seene him euer present before his eyes. By faith, the children of Israel passed through the red sea. By faith, the walles of Hierico fell downe without stroke, and many other wonderfull miracles haue beene wrought. In all good men that heretofore haue ben, sayth hath brought forth their good works, and obtained the promises of God. Sayth hath stopped the Lions mouthes: faith hath quenched the force of syer: sayth hath escaped the swordes edges: faith hath giuen weakemen strength, victorie in battayle, ouerthrowen the armies of Infidells, raised the dead to life: sayth hath made good men to take aduersitie in good parte, some haue beene mocked and whipped, bounde, and cast in prison, some haue lost all their goodes, and liued in greate pouertie, some haue wandered in mountaines, hills, & wildernesses, some haue beene racked, some slayn, some stoned, some sawen, some rent in piereces, some headed, some brent without mercy, and would not be deliuered, because they looked to rise againe to a better state.

All these fathers, Martyrs, and other holy men, (whome Sainte Paul spake of) had their faith surely fixed in GOD, when all the worlde was against them. They did not onely knowe GOD to bee the Lord, maker, and gouernour of all men in the worlde: but also they had a speciall confidence and truste, that hee was and would be their GOD, their comforter, ayder, helper, maynteyner, and defender. This is the

Christian

of faith.

Christian faith which these holy men had, and we also ought to haue. And although they were not named Christian men, yet was it a Christian faith that they had, for they looked for all benifites of God the father, through the merites of his Sonne Iesu Christ, as we now doe. This difference is betwene them and vs, for they looked when Christ shoulde come, and we be in the time when he is come. Therefore saith S. Augustine, The time is altered and changed, but not the faith. For we haue both one faith in one Christ. The same holy ghost also that we haue, had they, saith Saint Paul. For as the holy ghost doth teach vs to trust in God, and to call vpon him as our father: so did he teach them to say, as it is written, Thou Lorde art our father and redeemer, and thy name is without beginning and euermlasting. God gaue them then grace to be his children, as he doth vs now. But now by the coming of our Saviour Christ, we haue receiued more abundantly the spirite of God in our heartes, whereby we may conceiue a greater faith, and a surer trust then many of them had. But in effect they and we be all one: we haue the same faith that they had in God, and they the same that wee haue. And Saint Paul so much extolleth their faith, because we shoulde no lesse, but rather more, giue our selues wholly vnto Christ, both in profession and lviuing, now when Christe is come, then the old fathers did before his coming. And by all the declaration of Saint Paul, it is euident, that the true, liuely, and Christian faith, is no dead, vaine, or vnfruitfull thing, but a thing of perfect vertue, of wonderful operation or working, a strength, bringing forth all good motions, and good workes.

All holy Scripture agreeably beareth witness, that a true liuely faith in Christ, doth bring forth good workes: and therefore euery man must examine and trie himselfe diligently, to know whether he haue the same true liuely faith in his heart vnfeignedly, or not, which he shall knowe by the fruites thereof. Many that professed the faith of Christ, were in this errour, that they thought they knew God, and beleued in him, when in their life they declared the contrary: which errour S. John in his first Epistle confuting, writeth in this wise, Hereby we are certified that we knowe God, if we obserue his commandments. He that saith, hee knoweth God, and obserueth not his commandments, is a lye, and the truth is not in him. And againe

The second part of the Sermon

1. Iohn. 3. he saith, Whosoever sinneth, doeth not see God, nor know him: let no man deceive you, welbeloued children. And moreover he saith, Hereby we knowe that we be of the trueth, and so we shall perswade our heartes, before him. For if our owne heartes re-
 1. Iohn. 3. proue vs, G O D is aboue our heartes, and knoweth all things. Welbeloued, if our heartes reprove vs not, then haue we confidence in God, and shall haue of him whatsoeuer we aske, because we keepe his commandements, and doe those things that please him. And yet further he saith, Euery man that beleueth that
 1. Iohn. 5. Jesus is Christ, is borne of God, and we know that whatsoeuer is borne of God, doeth not sinne: but the generation of God purgeth him, and the deuill doeth not touche him. And finally he concludeth, and sheweth the cause why he wrote this Epistle, saying, For this cause haue I thus writte vnto you, that you may know
 3. Iohn. if you haue euermlasting life, which do beleue in the sonne of God. And in his ii. Epistle he confirmeth the whole matter of faith & workes, in fewe words, saying, He that doeth wel, is of God, and he that doeth euill, knoweth not God. And as S. Iohn saith, That as the liuely knowledge and faith of God bringeth forth good workes: so saith he likewise of hope and charitie, that they can not stand with euill liuing. Of hope he wryteth thus, Wee
 1. Iohn. 3. know that when God shall appeare, we shalbe like vnto him, for we shall see him, euen as he is: and whosoever hath this hope in him, doeth purifie himselfe, like as God is pure. And of charitie he saith these wordes, He that doeth keepe Gods worde and commandement, in him is truely the perfect loue of God. And againe
 1. Iohn. 5. he saith, This is the loue of God, that we should keepe his commandements. And S. Iohn wrote not this, as a sotill saying, deuised of his owne fantasie, but as a most certaine and necessary trueth, taught vnto him by Christ himselfe, the eternall and infallible veritie, who in many places doeth most clearely affirme, that faith, hope and charitie, can not consist or stand without good
 Iohn. 3. and godly workes. Of faith, he saith, He that beleueth in the son, hath euermlasting life: but he that beleueth not in the sonne, shall
 1. Iohn. 5. not see that life, but the wrath of God remaineth vpon him. And the same he confirmeth with a double othe, saying, forsooth and forsooth, I say vnto you, He that belieueth in me, hath euermlasting life. Now for as much as he that beleueth in Christ, hath euermlasting life: it must needs consequently follow, that he hath this
 Iohn. 6. sayth.

faith, must haue also good works, and be studious to obserue gods
commandements obediently. For to them that haue euill works,
and lead their life in disobedience, and transgression or breaking of
Gods commandements, without repentance, pertaineth not
to euerlasting life, but to euerlasting death, as Christe himselte
saith, They that doe well, shall goe into life eternall, but they
that doe euill, shall goe into euerlasting fire. And againe hee
saith, I am the first letter, and the last, the beginning and the en-
ding: to him that is a thirst, I will giue of the well of the water
of life freely: he that hath the victorie, shall haue all thinges, and
I wil be his God, and he shall be my sonne: but they that be feare-
full, mistrusting God, and lacking faith, they that be cursed peo-
ple, and murderers, and fornicatours and sozerers, and all li-
ers, shall haue their portion in the lake that burneth with fire and
brimstone, which is the second death. And as Christ vndoubted-
ly affirmeth, that true faith bringeth forth good works, so doth
he say likewise of Charitie. Who so euer hath my commandements
and keepeth them, that is he that loueth me. And after he saith,
He that loueth me, will keepe my wordes, and he that loueth me
not, keepeth not my wordes. And as the loue of God is tryed by
good works, so is the feare of God also, as the wise man saith,
The dread of God, putteth away sinne. And also he saith, He that
feareth God, will doe good works.

Matt. 25.

Apoc. 22.

Charitie
bringeth
forth
good
works.
Iohn. 14.

Iohn. 13.
Eccle. 1, 26.
Eccle. 18, 1.

The third part of the Sermon of Faith.

You haue heard in the second part of this Sermon,
that no man should thinke that he hath that liuely
faith which scripture commandeth, when he liueth
not obediently to Gods lawes, for all good works
spring out of that faith: And also it hath beene de-
clared vnto you by examples, that faith maketh men stedfast, qui-
et, and patient in all affliction. Now as concerning the same
matter, you shall heare what followeth. A man may soone de-
ceiue himselfe, and thinke in his owne phantasie that he by faith
knoweth God, loueth him, feareth him, and belongeth to him,
when in verie deede he doth nothing lesse. For the triall of all
these thinges is a verie godly and Christian life. He that seeleth

The third part of the Sermon

his hearte set to seeke Gods honour, and studiously to knowe the will and commandementes of God, and to frame himselfe thereunto, and leadeth not his life after the desire of his owne fleshe, to serue the deuill by sinne, but setteth his minde to serue God for his owne sake, and for his sake also to loue all his neyghbours, whether they be friendes or aduersaries, doing good to euery man (as oportunitie serueth) and willingly hurting no man: such a man may well reioyce in G O D, perceyuing by the trade of his life, that hee vnfeignedly hath the right knowledge of God, a liuely fayth, a stedfast hope, a true and vnfeigned loue, and feare of God. But he that casteth away the yoke of Gods commandementes from his necke, and giueth himselfe to liue without true repentance, after his owne sensuall minde and pleasure, not regarding to knowe Gods worde, and much lesse to liue according thereunto: such a man clearely deceyueth himselfe, and seeth not his owne hearte, if hee thinketh that he either knoweth God, loueth him, feareth him, or trusteth in him. Some peraduenture fantasie in themselves, that they belong to G O D, although they liue in sinne, and so they come to the Church, and shewe themselves as Gods deare children. But Saint John saith plainly, If we say that we haue any company with God, and walke in darkenes, we doe lie. Other doe vaine-ly thinke that they knowe and loue God, although they passe not of the commandements. But S. John saith clearely, he that saith I knowe God, and keepeth not his commandementes, he is a lyer. Some falsely perswade themselves, that they loue God, when they hate their neighbours. But Saint John saith manifestly, If any man say I loue God, and yet hateth his brother, he is a lyer. Hee that sayth that he is in the light, and hateth his brother, he is still in darkenes. He that loueth his brother, dwelleth in the light, but he that hateth his brother, is in darkenes, and walketh in darkenes, and knoweth not whither hee goeth: for darkenesse hath blinded his eyes. And moreover he sayth, Hereby we manifestly knowe the children of God from the children of the deuill. He that doeth not righteously, is not the childe of G O D, nor he that hateth his brother. Deceiue not your selues therefore, thinking that you haue faith in God, or that you loue G O D, or doe trust in him, or doe feare him, when you liue in sinne: for then your vngodly and sumeful life

life declareth the contrarie what so euer you say or thinke. It pertaineth to a Christian man to haue this true Christian faith, and to trie himselfe whether he hath it or no, and to knowe what belongeth to it, and how it doth work in him. It is not the world that we can trust to, the worlde and all that is therein, is but vanitie. It is God that must be our defence, and protection against all temptation of wickednesse and sinne, errours, superstition, idolatrie, and all euill. If all the world were on our side, and God against vs, what could the worlde auaille vs. Therefore let vs set our whole faith and trust in God, and neither þ worlde, the diuell, nor all the power of them shall preuaile against vs. Let vs therefore (good Christian people) trie and examine our faith, what it is: let vs not flatter our selues, but looke vpon our workes, and so iudge of our faith what it is. Christ himselfe speaketh of this matter, and saith, The tree is knowne by the fruite. Therefore let vs doe good workes, and thereby declare our faith to be þ lively Christian faith. Let vs by such vertues as ought to spring out of faith, shew our election to be sure and stable, as S. Peter teacheth, endeuour your selues to make your calling and choosing certaine by good workes. And also he saith. Minister or declare in your faith vertue, in vertue knowledge, in knowledge temperance, in temperance patience, in patience godlines, in godlinesse brotherly charitie, in brotherly charitie loue: so shall we shew in deede that we haue the verie liuelie Christian fayth, and may so both certifie our conscience the better that wee bee in the righte fayth, and also by these meanes confirme other men. If these frutes doe not followe, wee doe but moeke with God, deceiue our selues, and also other men. Well may wee beare the name of Christian men, but wee doe lacke the true faith that doeth belong therevnto: for true faith doth euer bring forth good workes, as Saint James saith. Shewe mee thy faith by thy deedes. Thy deedes and workes must be an open testimoniall of thy fayth: other wise thy faith (being without good workes) is but the deuils fayth, the fayth of the wicked, a fantasie of faith, and not a true Christian fayth. And like as the deuils and euill people be nothing the better for their counterfaite faith, but it is vnto them the more cause of damnation so they that be Christians and haue receiued knowledge of God and of Christs merits, and yet of a set purpose do liue idely, without good workes, thinking

Matt. 24.

2. Pet. 1.

James. 2.

The third part of the Sermon

the name of a naked faith to be either sufficient for them, or else setting their minds vpon vaine pleasures of this world, do liue in sinne without repentance, not uttering the fruites that doe belong to such an high profession, vpon such presumptuous persons, and wilfull sinners, must needes remaine the great vengeance of God, and eternall punishment in hell, prepared for the vniust and wicked liuers. Therefore as you professe the name of Christ (good Christian people) let no such phantasie and imagination of faith at any tyme beguile you: but be sure of your faith, trie it by your liuing, looke vpon the fruites that cometh of it, marke the increase of loue and charitie by it towards God and your neighbour, and so shall you perceiue it to bee a true liuely faith. If you feele and perceiue such a faith in you, reioyce in it: and be diligent to mainteine it, and keepe it still in you, let it be dayly increasing, and more & more by well working, and so shall you be sure & you shal please God by this faith, & at the length (as other faithfull men haue done before) so shall you (when his will is) come to him, and receiue the end and finall rewarde of your faith (as Saint Peter nameth it) the saluation of your soules: the which God graunt vs, that hath promised the same vnto his faithfull, to whom be all honor and glorie, worlde without end. Amen.

1. Pet. 3.

5. A Sermon of good workes, annexed vnto faith. 3.



In the last Sermon was declared vnto you, what the liuely and true faith of a Christian man is, that it causeth not a man to be idle, but to be occupied in bringing forth good workes, as occasion serueth.

No good
workes can
be done
without
faith.
Iohn. 15.

Now by Gods grace shall be declared the seconde thing that before was noted of faith, that without it can no good worke be done, accepted and pleasant vnto God. For as a brannche can not beare fruite of it selfe (saith our Saviour Christ) except it abide in the Vine: so can not you, except you abide in me. I am the Vine, and you be the brannches, he that abideth in me, and I in him, he bringeth forth much fruite: for
with.

without me, you can doe nothing. And **S. Paul** proueth that the Eunuche had faith, because he pleased God. For without faith (saith he) it is not possible to please God. And againe to the Rom. he saith, whatsoeuer worke is done without faith, it is sinne. Faith giueth life to the soule, and they be as much dead to God that lacke faith, as they be to the worlde, whose bodies lacke soules. Without faith all that is done of vs, is but dead before God, although the worke seeme neuer so gay and glorious before man. Euen as the picture grauen or painted, is but a dead representation of the thing it selfe, and is without life, or any manner of moouing: so be the workes of all vnfaithfull persons before God. They doe appeare to be liuely workes, and indeede they be but dead, not auailing to the euerlasting life. They be but shadowes and shewes of liuely and good thinges, and not good and liuely thinges indeede. For true faith, doth giue life to the workes, and out of suche faith come good workes that be very good workes in deede, and without faith, no worke is good before God, as saith **S. Augustine**. We must set no good workes before faith, nor think that before faith a man may doe any good workes: for such workes, although they seeme vnto men to be praise worthy, yet in deede they but vaine, and not allowed before God. They be as the course of an Horse that runneth out of the way, which taketh great labour, but to no purpose. Let no man therefore (saith he) reckon vpon his good workes before his faith: Where as faith was not, good workes were not. The intent (saith he) maketh the good workes, but faith muste guide and order the intent of man. And **Christe** saith, If thine eye be naught, thy whole body is full of darkenes. The eye doth signifie the intent (saith **Saint Augustine**) wherewith a man doeth a thing. So that he which doth not his good workes with a godly intent, and a true faith, that worketh by loue: the whole body beside (that is to say) all the whole number of his workes, is darke, and there is no light in them. For good deedes be not measured by the facts them selues, and so discerned from vices, but by the ends & intents for the which they were done. If a Heathen man cloth the naked, feede the hungrie, and do such other like workes: yet because he doeth them not in faith, for the honour and loue of God, they be but dead, vaine, and fruitelesse workes to him. Faith is it that doth commend the worke to God: for

(as

Inoch

Heb. 11.

Rom. 14

In prefati
Psalm. 31.

Math. 6.
In prefa.
Psalm 31.

The second part of the Sermon

(as Saint Augustine saith) whether thou wilt or no, that worke that commeth not of faith, is naught: where the faith of Christe is not the foundation, there is no good worke, what building so euer we make. There is one worke, in y^e which be al good works, that is, faith, which worketh by charitie: if thou haue it, thou hast the ground of all good workes. For the vertues of strength, wille done, temperaunce, and iustice, be all referred vnto this same faith. without this faith we haue not them, but only the names and shadowes of them (as S. Augustine sayth) All the life of them that lacke the true faith, is linne, & nothing is good, without him, that is the author of goodnes: where he is not, there is but faigned vertue, although it be in the best workes. And S. Augustine, declaring this verse of the Psalm, the turtle hath founde a nest where she may keepe her young birdes, saith, that Jewes, Heretikes, & Pagans doe good workes, they cloath the naked, feed the poore, & doe other workes of mercy: but because they be not done in the true faith, therefore the birdes be lost. But if they remayne in faith, then faith is the nest and safe garde of their birdes, that is to say, safegarde of their good workes, that the rewarde of them be not vtterly lost. And this matter (which S. Augustine at large in many bookes disputeth) S. Ambrose concludeth in fewe wordes saying, He y^e by nature would withstand vice, either by naturall will or reason, he doth in vaine garnish the time of this life & attaineth not the veris true vertues: for without the worshipping of the true God, that which seemeth to be vertue, is vice. And yet most plainely to this purpose writeth S. Iohn Chrysostome in this wise, You shall finde many which haue not the true faith, and be not of the flocke of Christ, and yet (as it appeareth) they flourish in good workes of mercy: you shal finde them ful of pietie, compassion, and giuen to iustice, and yet for all that they haue no fruite of their workes, because y^e chiefe work lacketh. For when y^e Jewes asked, of Christ what they shold do to work good workes: he answered, This is y^e work of god, to beleue in him whō he sent: for he called faith the work of God. And as sone as a man hath faith, anon he shal flourish in good workes: for faith of it selfe is full of good workes, & nothing is good without faith. And for a similitude, he saith that they which glister and shine in good workes without faith in God, be like deade men, which haue goodly and pretious tombes,

and

De vocati.
gentium
lib. Cap. 3.

In sermo-
ne de fide,
lege, & spi-
ritu sancto

Iohn. 1.

and yet it auayleth them nothing. Faith may not be naked without good workes, for then it is no true faith: and when it is adioyned to workes, yet it is aboue the workes. For as men that be verie men in deede, first haue life, and after be nourished: so must our faith in Christ goe before, and after bee nourished with good workes. And life may be without nourishment, but nourishment cannot be without life. A man must needes bee nourished by good workes, but first he must haue faith. He that doeth good derdes, yet without faith he hath no life. I can shew a man that by faith without workes liued, and came to heauen: but without faith, neuer man had life. The thiefe that was hanged, when Christ suffered, did beleue onely, and the most mercifull God iustified him. And because no man shall say againe that he lacked time to doe good workes, for else he woulde haue done them: trueth it is, and I will not contend therein, but this I wil surely affirme, that faith onely saued him. If he had liued, and not regarded faith and the workes thereof, he should haue lost his salvation againe. But this is the effect that I say, faith by it selfe saued him, but workes by themselves neuer iustified any man. Here ye haue hearde the minde of Saint Chrysostome, whereby you may perceiue, that neither faith is without workes (hauing oportunitie thereto) nor workes can auaille to euerlasting life, without faith.

The seconde part of the Sermon

of good workes.



If three thinges which were in the former Sermon specially noted of liuely faith, two bee declared vnto you. The first was, faith is neuer idle, without good workes when occasion serueth. The second, that good workes, acceptable to God, cannot be done without faith. Now to goe forth to the thirde part, that is, what manner of workes they be which springe out of true faith, and leade faithfull men vnto euerlasting life. This cannot be knowen so well, as by our Sauour Christ himselfe, who was asked of a certain great man the same question, what workes shall I do (said a prince) to come to euerlasting life. To whō Iesus answered, If thou wilt come

to.

What workes they are that spring out of faith.
Mat. 19.

The second part of the Sermon

to euerlasting life, keepe the commandementes. But the prince not satisfied herewith, asked farther, which commandements?

Math. 19. The Scribes and Pharisees had made so manye of their owne lawes and traditions, to bring men to heauen, besides Gods commandementes, that this man was in doubt whether hee shoulde come to heauen by those lawes and traditions or by the lawe of God, and therefore he asked Christ which commaundementes he meant. Wherevnto Christ made him a plain aunswere, rehearsing the commandementes of God, saying,

Math. 16. Thou shalt not kill, thou shalt not commit adulterie, thou shalt not steale, thou shalt not beare false witness, honour thy father and thy mother, and loue thy neighbour as thy selfe. By which wordes Christ declared that the lawes of God be the verie way that doeth leade to euerlasting life, and not the traditions and lawes of men. So that this is to be taken for a most true lesson taught by Christes owne mouth, that the woorkes of the morall commaundementes of God be the verie true woorkes of faith, which leade to the blessed life to come. But the blindness and malice of man, euen from the beginning, hath euer beene readie to fall from Gods commaundementes.

The wor-
kes that
leade to
heauen, be
woorkes of
gods com-
maunde-
mentes.

Man from
his fyrst
fallyng
from gods
comman-
dementes,
hath euer
been ready
to doe the
like, and
dooth de-
uise workes
of his owne
phantasie
to please
God with-
all.

The diui-
ses & ido-
latrye of
Gentiles.

As Adam the first man, hauing but one commandement, that he shoulde not eat of the fruite forbidden: notwithstanding Gods commandement, he gaue credite vnto the woman, seduced by the subtil perswasion of the Serpent, and so folowed his owne will, and left Gods commaundement. And euer since that time, all that came of him, haue beene so blinded through originall sinne, that they haue beene euer readie to fall from GOD and his lawe, and to inuent a newe way vnto saluation by woorkes of their owne deuise: so much that almost all the worlde, forsaking the true honour of the onely eternall liuing God, wandered about their owne phantasies, worshipping some the Sunne, & Moone, the Starres, some Jupiter, Juno, Diana, Saturnus, Apollo, Neptuneus, Ceres, Bacchus, and other deade men and women. Some therewith not satisfied, worshipped diuerse kindes of beastes, birdes, fish, foule, and serpents, every countrie, towne, and house in manner being deuided, and setting vp images of such thinges as they liked, and worshipping the same. Such was the rudenes of the people, after they fell to their owne phantasies, & left the eternal liuing God & his commandements, that they

of good workes.

they deuised innumerable Images & Gods. In which errour and blindnes they did remayne, vntill such time as almightie God, pitying the blindnes of man, sent his true Prophet Moses into the worlde, to reprove and rebuke this extreme madnesse, and to teach the people to knowe the onely liuing God and his true honour and worshipp. But the corrupt inclination of man, was so much giuen to folowe his owne phantasie, and (as you would say) to fauour his owne byrde, that he brought vp himselfe, that all the admonitions, exhortations, benefites, & threatenings of God, coulde not keepe him from such his inuentions. For notwithstanding all the benefites of God shewed vnto the people of Israel, yet when Moses went vp into the mountaine to speake with almightie God, he had tarried there but a fewe dayes, when the people began to inuent newe Gods. And as it came in their heads, they made a calfe of gold, & kneeled downe, and worshipped it. And after that, they followed the Moabites, and worshipped Beelphegor the Moabites God. Read the booke of Judges, the booke of the kings, and the Prophets, and there you shall finde howe vnstedfast the people were, howe full of inuentions, and moze readie to runne after their owne phantasies, then Gods most holy commaundementes. There shall you read of Baal, Moloch, Chamos, Melchom, Baalpeor, Asaroct, Bell, the Dragon, Priapus, the brasen Serpent, the twelue signes, & many other, vnto whose images the people with great deuotion inuented Pilgrimages, pretious decking & sensing them, kneeling downe, & offering to the, thinking & an high merit before God, and to be esteemed aboue the precepts and commaundementes of God. And where at that time God commanded no Sacrifice to be made but in Ierusalem onely, they did cleane contrarie, making Altars and sacrifices euery where, in hilles, in woodes, and in houses, not regarding Gods commaundements, but esteeming their own phantasies and deuotions to be better then they. And the errour hereof was so spread abroad, that not onely the vnlearned people, but also the Priestes and teachers of the people, partly by glorie and couetousnes were corrupted, and partly by ignorance blindly deceiued with the same abominations: So much, that king Achab hauing but only Helias a true teacher & minister of God, there were eight hundred and fiftie Priestes, that perswaded him to honour Baal, and to doe sacrifice in the woods.

The deu-
les & ido-
latrie of
Israelites.

Exod. 32.

The thirde part of the Sermon

woodes or groues. And so continued that horrible error, vntill the three noble kinges, as Iosaphat, Ezechias, and Iosias, Gods chosen Ministers, destroyed the same clearely, and brought againe the people from such their feigned inuentions, vnto the very commandements of God: for the which thing their immortall rewarde and glory, doeth, and shall remaine with God for euer. And beside the foresaide inuentions, the inclination of man to haue his owne holy deuotions, deuised new sects, and religions, called Pharisees, Saduces, & Scribes, with many holy and godly traditions and ordinances (as it seemed by the outward appearance, and goodly glistering of the workes) but in very deede all tending to idolatrie, superstition, and hypocrisie: their hartes within being full of malice, pride, couetousnes, & all wickednes. Against which sectes, and their pretended holines, Christ cried out more vehemently, then he did against any other persons, saying, and often rehearsing these wordes, **Woe bee to you Scribes and Pharisees, ye hypocrites, for you make cleane the vessell without, but within ye be full of rauine and filthinesse: thou blinde Pharisee, and hypocrite, firste make the inward parte cleane.** For notwithstanding all the goodly traditions and outward shewes of good workes, deuised of their owne imagination, wherby they appeared to the world moste religious and holy of all men, yet Christe (who sawe their heartes) knewe that they were inwardely in the sighte of God, moste vnholly, moste abominable, and farthest from God of all men. Therefore saide he vnto them, Hypocrites, the Prophet Esai spake full truely of you, when he saide, This people honour mee with their lips; but their heart is farre from me. They worship me in vaine, that teach doctrines and commandements of men: for you leaue the commandements of God, to keepe your owne traditions.

Religions
and sectes
among
Iewes.

Matt. 23.

Matt. 23
Esai. 29.

Mans
laws must
be obser-
ued and
kept, but
not as
Gods laws

And though Christe saide, They worship God in vaine, that teach doctrines and commandements of men: yet he meant not thereby to ouerthrowe all mens commandements; for hee himselfe was euer obedient to the Princes and their lawes, made for good order and gouernance of the people, but hee reprooued the lawes and traditions made by the Scribes and Pharisees, whiche were not made onely for good order of the people, (as the Ciuile lawes were) but they were (set vp so high, that they were made to be right and pure worship

ping

of good workes.

ping of God, as they had beene equall with Gods lawes, or
 about them: for many of Gods lawes could not be kept, but were
 faine to giue place vnto them. This arrogancie God detested,
 that inan should so aduance his lawes, to make them equall with
 Gods lawes, wherein the true honouring and right worshipping
 of God standeth, and to make his lawes for them to bee left of.
 God hath appointed his lawes, whereby his pleasure is to be ho-
 noured. His pleasure is also, that al mens lawes, not being contra-
 ry vnto his lawes, shalbe obeyed and kept, as good and necessary
 for euery common weale, but not as things wherein principally
 his honour resteth: and all ciuill and mans lawes, either bee, or
 should be made, to bring in men the better to keepe Gods lawes,
 that consequently, or folowingly, God should be the better hono-
 red by them. Howbeit, the Scribes and Pharises were not con-
 tent that their lawes should be no higher esteemed then other po-
 sitive and ciuill lawes, nor would not haue them called by the
 name of other temporall lawes: but called them holy and godly
 traditions, and would haue them esteemed not onely for a right
 and true worshipping of God (as Gods lawes be in deede) but al-
 so for the most high honoring of God, to the which the commaun-
 dements of God should giue place. And for this cause did Christe
 so vehemently speak against them, saying, Your traditions which
 men esteeme so high, be abomination before God. For commonly
 of such traditions, foloweth the transgression or breaking of gods
 commandements, & a more deuotion in keeping of such thinges,
 and a greater conscience in breaking of them, then of the comman-
 dements of G O D. As the Scribes and Pharises so super-
 stitiously, and scrupulously kept the Sabbath, that they were
 offended with Christ, because he healed sicke men, and with his A-
 postles, because they being sore hungrie, gathered the eares of corn
 to eate vpon that day, and because his disciples washed not
 their hands, so often as the traditions required: the Scribes &
 Pharises quarrelled with Christ, saying, Why doe thy disciples
 breake the traditions of the Seignours? But Christe laied to
 their charge, that they for to keepe their owne traditions, did
 teach men to breake the verie commandements of God. For they
 taught the people such a deuotion, that they offered their gods in-
 to the treasure house of y^e temple, vnder y^e pretence of gods honor,
 leauing their fathers & mothers (to who they were chiefly bound)
 vnholpen, &

Holy tra-
 ditions
 were este-
 med as
 Gods laws

Holynesse
 of mans
 deuise, is
 common-
 ly occasi-
 on that God
 is offen-
 ded.
 Mat. 23.

Mat. 15.

The thirde part of the Sermon

and so they brake the commaundementes of God, to keepe their owne traditions. They esteemed more an oth made by the golde or oblation in the Temple, then an oth made in the name of God himselfe, or of the Temple. They were more studious to paye their tithes of small thinges, then to doe the greater thinges commaunded of God, as workes of mercie, or to doe iustice, or to deale syncerely, vprightly, and faithfully, with God and man.

Mat. 23. These (saith Christ) ought to bee done, and the other not leste vndone. And to be short, they were of so blind iudgement, that they stumbled at a straw and leaped ouer a blocke. They would (as it were) nicely take a flie out of their cup, and drinke downe a whole Camel. And therefore Christ called them blind guides, warning his disciples from time to time to eschew their doctrine. For although they seemed to the worlde to be most perfect men, both in liuing and teaching, yet was their life but hypocrisie, and their doctrine but sowre leauen, mingled with superstition, idolatrie, & ouerthwart iudgement, setting vp the traditions and ordinaunces of man, in steede of Gods commaundementes.

The thirde part of the Sermon of good workes.

THat all men might rightly iudge of good workes, it hath beene declared in the second part of this sermon, what kinde of good workes they be that god woulde haue his people to walke in, namely such as he hath commaunded in his holy Scripture, & not such workes as men haue studied out of their owne braine, of a blinde zeale and deuotion, without the worde of God: And by mistaking the nature of good workes, man hath most highly displeased God, and hath gone from his wil and commaundementes. So that thus you haue heard howe much the worlde from the beginning vntill Christes time, was euer readie to fall from the commaundementes of God, and to seeke other meanes to honour and serue him, after a deuotion founde out of their owne heades: and howe they did set vp their owne traditions, as high or aboue Gods commaundementes, which hath happened also in our times (the more it is to bee lamented) no leste then

of good works.

then it did among the Jewes, and that by corruption, or at least by the negligence of them that chiefly ought to haue preserved the pure and heavenly doctrine left by Christe. What man hauing any iudgement or learning, ioyned with a true zeale vnto God, doth not see, and lament, to haue entred into Christes religion, such false doctrine, superstition, idolatrie, hypocrisie, and other enouunties and abuses, so as by litle & litle, through the soure leauen thereof, the sweete breade of Gods holy word hath bene much hindered and layed apart. Neuer had the Jewes in their most blindenes, so many Pilgrimages vnto Images, nor vsed so much kneeling, kissing, and sensing of them, as hath bene vsed in our time. Sectes and feigned religions were neither the fourth part so many among the Jewes, nor more superstitiously and vngodly abused, then of late daies they haue bene among vs. Which sects and religions, had so many hypocriticall and faigned works in their state of religion (as they arrogantly named it) that their lampes (as they said) ran alwayes ouer, able to satisfie, not onely for their owne sinnes, but also for al other their benefactors, brothers, and sisters of religion, as most vngodly & craftily they had perswaded the multitude of ignorant people: keeping in diuers places (as it were) martts or markets of merites, being full of their holy reliques, unages, shrines, and works of ouerflowing abundance ready to be sold. And all things which they had were called holy, holy cowles, holy girdles, holy pardons, heads, holy shooes, holy rules, and all full of holines. And what thing can be more foolish, more superstitious, or vngodly, then that men, women, and children, should weare a friers coat, to deliuer them from agues or pestilence: or when they die, or when they be buried, cause it to be cast vpo them, in hope thereby to be saued. Which superstition, although (thanks be to God) it hath bene litle vsed in this Realme, yet in diuers other Realmes, it hath bene, and yet it is vsed among many both learned and vnlarned. But to passe over the innumerable superstitiousnes that hath bene in strange apparel, in silence, in Dormitory, in Cloyster, in Chapter, in choise of meats, and drinks, and in such like things, let vs consider what enouunties and abuses haue bene in the three chiefe principall pointes, which they called the three essentials, or three chiefe foundations of religion, that is to say, obedience, chastitie, and wisfull pouertie.

corrupt
by
negligence
of them

Sects and
religion
amongest
Christian
men.

The third part of the Sermon

The three
chiefe
vowes of
religion.

First, vnder pretence or colour of obedience to their father in religion (which obedience they made themselues) they were made free by their rule and Canons, from the obedience of their natural father and mother, and from the obedience of Emperour and king, and all temporall power, whome of verie Duety by Gods lawes they were bound to obey. And so the possession of their obedience not due, was a forsaking of their due obedience. And how their profession of chastity was kept, it is more honestly to passe over in silence, and let the worlde iudge of that which is well knowne, then with vnchast wordes, by exprelling of their vnchast life, to offend chaste and godly eares. And as for their wilfull pouerty, it was such, that when in possessions, iewels, plate, and riches, they were equal or aboue merchants, gentleinen, Barons, Earles, and Dukes: yet by this subtil sophisticall terme, Proprium in commune, that is to say, Proper in common, they moued the worlde, perswading, that notwithstanding all their possessions, and riches, yet they kept their bowe, and were in wilful pouertie. But for all their riches, they might neuer helpe father nor mother, nor other that were in deede very needy and poore, without the licence of their father Abbot, Prior, or Warden, and yet they might take of euery man, but they might not giue ought to any man, no not to them whom the lawes of God bounde them to helpe. And so through their traditions and rules, the lawes of God could beare no rule with them. And therefore of the might be most truely saide, that which Christ spake vnto the Pharisees, *Matt. 15.* You breake the comandements of God by your traditions: you honour God with your lippes, but your hearts be far from him. And the longer prayers they vsed by day and by night, vnder pretence or coulour of such holines, to get the fauour of widowes, and other simple folkes, that they might sing Trentalles and seruiue for their husoandes and friendes, and aduint or receiue them into their prayers: the more truely is verified of them the saying of Christ, *Matt. 24.* Woe be vnto you Scribes and Pharisees, Hypocrites, for you deuour widowes houses, vnder colour of long prayers, therefore your damnation shalbe the greater. Woe bee to you Scribes and Pharisees Hypocrites, for you goe about by sea and by lande to make moe Disciples, and newe brethren, and when they be let in, or receiued of your sect, you make them the children of hell, worse then your selues be. Honour bee to God, who

of good works.

who did put light in the hearte of his faithfull and true minister,
of most famous memorie King Henrie the eight, and gaue him
the knowledge of his word, and an earnest affection to seeke his
glozie, and to put away all such superstitious, and Pharisaeall
sectes by Antichrist inuented, and set vp againe the true worde
of God, and glozie of his most blessed name, as hee gaue the like
spirite vnto the most noble and famous Princes, Iosaphat, Jo-
sias, and Ezechias. God grant all vs the Queenes highnesse
faithfull and true subiectes, to feede of the sweete and sauorie
bread of Gods owne worde, and (as Christe commanded) to es-
chewe all our Pharisaeall and Papisticall leauen of mans faig-
ned religion. Which, although it were before God moste ab-
hominable, and contrarie to Gods commandements, and Christs
pure religion, yet it was praysed to be a most godly life, and high-
est state of perfection: as though a man might be more godly, and
more perfect by keeping the rules, traditions, and professions of
men, then by keeping the holy comādements of God. And brieflie
to passe ouer the vngodly and counterfeit religion, let vs rehearse
some other kindes of Papisticall superstitions and abuses, as of
Beades, of Lady Psalters, and Rosaries, of fiftene Des, of
Sainte Barnardes verses, of Saint Agathes letters, of Pur-
gatorie, of masses satisfactorie, of Stations, and Jubilees, of
feigned Reliques, or Hallowed Beades, Belles, Bread, Wa-
ter, Psalines, Candells, fyre, and such other: of superstitious
fastinges, of fraternities or brotherheades, of pardons, with
such like merchandise, which were so esteemed and abused to the
great preiudice of Gods glozie and commandements, that they
were made most high and most holy thinges, whereby to attaine
to the euerlasting life, or remission of sinne: yea also vaine in-
uentions, vnfruitefull ceremonies, and vngodly lawes, decrees,
and counsels of Rome, were in such wise aduanced, that no-
thing was thought comparable in authoritie, wisdom, lear-
ning, and godlinesse, vnto them. So that the lawes of Rome,
(as they saide) were to be receiued of all men, as the foure Euan-
gelistes, to the which all lawes of Princes must giue place. And
the lawes of God also partly were left of, and lesse esteemed, that
the said lawes, decrees & counsels, with their traditiōs & ceremo-
nies, might be more duly kept, & had in greater reuerence. Thus

Other deu-
tises & su-
perstitions.

Decrees &
decreetals.

The third part of the Sermon

the people through ignorance so blinded, with the godly shew and appearance of those thinges, that they thought the keeping of them to be a more holinesse, a more perfect service and honouring of God, and more pleasing to God, then the keeping of Gods commandements. Suche hath beene the corrupt inclination of man, ever superstitiously given to make newe honouring of God of his owne head, and then to haue more affection and deuotion to keepe that, then to searche out Gods holy commandements, and to keepe them: And furthermore, to take Gods commandements for mens commandements, and mens commandements, for Gods commandements, yea, and for the highest and most perfect and holy of all Gods commandements. And so was all confused, that scant well learned men, and but a small number of them knewe, or at the least would knowe, and durste affirme the trueth, to separate or seuer Gods commandements, from the commandements of men: Whereupon did growe muche error, superstition, idolatrie, vaine religion, ouerthwart indgement, great contention, with all vngodly liuing.

An exhortation to the keeping of Gods commandements.

A briefe rehearsal of Gods commandements.

A prayer.

Wherefore, as you haue any zeale to the right and pure honouring of God, as you haue any regarde to your owne soules, and to the life that is to come, which is both without paine, and without ende, apply your selues chiefly aboue all thinges, to reade and heare Gods word, marke diligently therein what his will is you shall doe, and with all your endeuour apply your selues to follow the same. First you must haue an assured faith in God, and giue your selues wholly vnto him, loue him in prosperitie and aduersitie, and dare not offend him euermore. Then for his sake loue all men, friends and foes, because they bee his creation and image, and redeemed by Christe, as ye are. Cast in your mindes, howe you may doe good vnto all men, vnto your powers, and hurt no man: Obey all your superiours, and gouernours, serue your Maisters faithfully and diligently, as well in their absence, as in their presence, not for dreade of punishment onely, but for conscience sake, knowing that you are bound so to doe by Gods commandements. Disobey not your fathers and Mothers, but honour them, helpe them, and please them to your power. Oppresse not, kill not, beaue not, neither slander, nor hate any man: but loue all men, speake well of all men, helpe and succour euery

of good workes.

euery man, as you may, yea, euen your enemies that hate you, that speake euill of you, and that doe hurt you. Take no mans goods, nor couet your neighbours goods wrongfully, but content your selues with that which ye get truely, and also best owe your owne goods charitablie, as neede and case requireth. Flee all idolatrie, witchcraft, and periury, commit no maner of adulterie, fornication, or other vnchastenesse, in will, nor in deede, with any other mans wife, widdowe, or maide, or otherwise. And trauayling continually, (during your life) thus in keeping the commandements of God (wherein standeth the pure, principall, and right honour of God, and which wrought in faith, God hath ordeined to be the right trade and path way vnto heauen) you shall not faile, as Christ hath promised, to come to that blessed and euerlasting life, where you shall liue in glory and ioy with God for euer: to whom be praise, honour, and imperie, for euer and euer. Amen.

A Sermon of Christian loue

and charitie, z.



If all thinges that bee good to bee taught vnto christian people, there is nothing more necessarie to bee spoken of, and dayly called vpon, then charitie: as well for that all maner of workes of righteousnesse bee contained in it, as also that the decaye thereof is the ruine or fall of the worlde, the banishment of vertue, and the cause of all vice. And for so much as almost euery man, maketh and frameth to him self charitie after his owne appetite, and how detestable so euer his life be, both vnto God and man, yet he persuadeth himselfe still that he hath charitie: therefore you shall heare now a true and plaine description or setting forth of charitie, not of mens imagination, but of the very wordes and example of our sauiour Iesus Christ. In which description or setting forth, euery man (as it were in a glasse) may consider himselfe, and see plainly without errour, whether he be in the true charitie, or not.

Charitie is, to loue God with all our heart, all our life, and all our powers and strength. With all our heart: That is to say, that our heart, minde, and studie be set to beleue his word, to trust in him, and to loue him aboue all other thinges that we loue

What charitie is.
The loue of God.

The first part of the Sermon

Mat. 10.

The loue
of thy
neighbor.

Mat. 22.

Mat. 5.

Mat. 5.

best in heauen or in earth. With all our life: that is to say, that our chiefe ioye and delight be set vpon him and his honour, and our whole life giuen vnto the seruice of him aboue al things, with him to liue and die, and to forsake all other thinges, rather then him. For he that loueth his father or mother, sonne, or daughter, house, or land, more then me (saith Christe) is not worthy to haue me. With all our power, that is to say, that with our handes and feete, with our eyes and eares, our mouthes & tongues, and with all our parts and powers, both of body and soule, wee should bee giuen to the keeping and fulfilling of his commandements. This is the first and principall part of charitie, but it is not the whole: for charitie is also to loue euery man, good and euill, friende, and foe, and whatsoeuer cause be giuen to the contrary, yet neuertheless to beare good will and heart vnto euery man, to vse our selues wel vnto them, as well in words and countenances, as in all our outward acts and deedes: for so Christ himself taught, and so also he perfourmed in deed. Of the loue of God he taught in this wise vnto a doctour of the law, that asked him which was the great and chiefe commandement in the law. Loue thy Lorde God, (saith Christ) with all thy heart, with all thy life, and with all thy minde. And of the loue, that wee ought to haue among our selues ech to other, he teacheth vs thus, You haue heard it taught in times past, Thou shalt loue thy friend, and hate thy foe: But I tell you, Loue your enimies, speake well of them that defame you and speake euill of you, do wel to them that hate you, pray for them that bere and persecute you, that you may be the children of your father that is in heauen. For he maketh his Sunne to rise both vpon the euill and good, and sendeth raine to the iust & vniust. For if you loue them that loue you, what rewarde shall you haue? Do not the Publicanes likewise? And if you speake well only of them that be your brethren & deare beloued friends, what great matter is that? Do not the Heathen the same also? These be the very words of our Sauour Christ himselfe, touching y^e loue of our neighbour. And for as much as the Pharisees (with their most pestilent traditiōs, & false interpretations, & gloses) had corrupted, & almost clearely stopped by this pure wel of gods liuely word, teaching y^e this loue & charitie pertained onely to a mans friends, & that it was sufficient for a man to loue them which doe loue him, & hate his foes: therefore Christ opened this wel againe, purged

purged it, & scoured it by giuing vnto his godly laboe of charitie, & true & clear interpretation, which is this: ¶ we ought to loue euerie man, both friend and foe, adding thereto what commoditie we shal haue thereby, & what incommoditie by doing the contrary. What thing can we wish so good for vs, as the eternal heauenly father, to reckon, and take vs for his children? And this shall we be sure of (saith Christ) if we loue euery man without exception. And if we doe otherwise (saith he) we be no better then the Pharisees, publicanes, and heathen, and shall haue our rewarde with them, that is, to be shut out from the number of **G O D S** chosen children, and from his euerlasting inheritance in heauen.

Thus of true charitie, Christ taught that euery man is bound to loue **G O D** aboue all thinges, and to loue euerie man, friend and foe. And this likewise he did vse himselfe, exhorting his aduersaries, rebuking the faultes of his aduersaries, and when he could not amend them, yet he prayed for them. First he loued God his father aboue all thinges, so much that he sought not his owne glorie and will, but the glorie and will of his father. I seeke not (saide he) mine owne will, but the will of him that sent mee. ^{John. 5.} Nor he refused not to die, to satisfie his fathers will, saying, ^{Matt. 26.} If it may be, let this cup of death passe from me: if not, thy will be done; and not mine. He loued not onely his freendes, but also his enemies, which (in their heartes) bare exceeding great hatred against him, and with their tongues spake all euill of him, and in their actes and deedes pursued him with all their might & power, euen vnto death, yet all this notwithstanding, he withdrew not his fauour from them, but still loued them, preached vnto them of loue, rebuked their false doctrine, their wicked liuing, and did good vnto them, patiently taking whatsoeuer they spake or did against him. When they gaue him euill wordes, he gaue none euill againe. When they did strike him, he did not smite againe: and when he suffered death, he did not slay them, nor threaten them, but prayed for them, and did put all things to his fathers will. And as a sheepe that is lead vnto the slaughters to be slaine, and as a lambe that is shorne of his fleete, maketh no noise nor resistance, euen so he went to his death, without any repugnance, or opening of his mouth to say any euil. Thus haue I set forth vnto you, that charity is, as well by the doctrine,

The second part of the Sermon

as by the examples of Christe himselfe, whereby also every man may without error know himselfe, what state and condition hee standeth in, whether he be in charitie, (and so the childe of the father in heaven) or not. For although almost every man perswadedth himselfe to be in charitie, yet let him examine none other man, but his own heart, his life and conuersation, and he shal not be Deceiued, but truly Discerne and iudge whether he be in perfect charitie or not. For he that foloweth not his owne appetite and will, but giueth himselfe earnestly to God, to doe all his will and commandements, hee may be sure that hee loueth God aboue all things, and els surely hee loueth him not, whatsoeuer hee pretende: as Christe saide, If ye loue mee, keepe my commandementes. For hee that knoweth my commandements, and keepeth them, he it is (sayth Christe) that loueth mee. And againe hee saith, Hee that loueth mee, will keepe my worde, and my Father will loue him, and wee will both come to him, and dwell with him: and hee that loueth mee not, will not keepe my words. And likewise he that beareth a good heart and minde, and vseth wel his tongue and deedes vnto every man, friend and foe, he may know thereby that he hath charitie. And when he is sure also that almightie God taketh him for his deare beloued sonne, as S. John saith, Hereby manifestly are knowen the children of God, from the children of the Deuill: for whosoever doeth not loue his brother, belongeth not vnto God.

John. 13.

1. John. 4.

The second part of the Sermon

of charitie.



You haue hearde a plaine and a fruitfull setting forth of charitie, and howe profitable and necessarie a thing charitie is: howe charitie stretcheth it selfe both to God and man, friende, and foe, and that by the doctrine and example of Christe: and also who may certifie himselfe whether he be in perfect charitie, or not. Now as concerning the same matter, it foloweth. The peruerse nature of man, corrupt with sinne, and destitute of Gods word and grace, thinking it against all reason, that a man should loue his enemie, and hath many perswasions which bring him to the contrary. Against all which reasons, wee ought as wel to set the teaching, as the living of our Saviour Christe,

Against
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enemies.

Christ, who louing vs (when we were his enemies) doeth teache vs to loue our enemies. He did patiently take for vs many reproches, suffered beating, and most cruell death. Therefore we be no members of him, if we will not follow him. Christe (saith S. Peter) suffered for vs, leauing an example that we should follow him.

1. Pet. 2.

Furthermore we must consider, that to loue our friends, is no more but that which theues, adulterers, homicides, and all wicked persons do: in so much that Jewes, Turks, Infidels, and all brute beasts, do loue them that be their friends, of whome they haue their living, or any other benefites. But to loue enemies, is the proper condition onely of them that bee the children of God, the disciples and followers of Christ. Notwithstanding, mans froward and corrupt nature weigheth ouer deeply many times, the offence and displeasure done vnto him by enemies, and thinketh it a burden intollerable, to bee bounde to loue them that hate him. But the burden should be easie ynough, if on the other side euery man would consider, what displeasure he hath done to his enemy againe, and what pleasure he hath receiued of his enemy. And if we finde no equall or euen recompence, neither in receiuing pleasures of our enemy, nor in requiting displeasures vnto him againe: then let vs ponder the displeasures which we haue done against almighty God, how often and how grievously wee haue offended him, wheredof if we will haue of God forgiveness, there is none other remedie, but to forgive the offences done vnto vs, which be very small, in comparison of our offences done against God. And if we consider that he, which hath offended vs, deserueth not to be forgiven of vs, let vs consider againe, that we much lesse deserue to be forgiven of God. And although our enemy deserue not to be forgiven for his owne sake, yet we ought to forgive him for Gods loue, considering how great and many benefites we haue receiued of him, without our deserving, and that Christe hath deserved of vs, that for his sake we should forgive them their trespasses committed against vs. But here may arise a necessary question to bee dissolued.

Question.

Whether it require to think, speake, and doe well vnto euery man, both good and bad, how can magistrates execute iustice vpon malefactors, or deal with charitie. How can they cast euill men in prison, take away their goods, sometime their liues, yet be thought to haue done well not suffer them so to do, &c. &c. &c.

Answer.

It is a plaine and a good answer, that they should not suffer them so to do, &c. &c. &c.

The second part of the Sermon

Charitie
hath two
offices.

Rom. 13.

1. Tim. 1.

2. Cor. 13.

2. Cor. 13.

swere, that plagues and punishments be not euill of them selues, if they be well taken of the harmelesse. And to an euill man they are both good and necessarie, and may bee executed according to charitie, and with charitie should be executed. For declaration whereof, you shall vnderstand that charitie hath two offices, the one contrary to the other, and yet both necessary to be vsed vpon men of contrary sort and disposition. The one office of charitie is, to cherishe good and harmelesse men, not to oppresse them with false accusations, but to encourage them with rewardes to doe well, and to continue in well doing, defending them with the sword from their aduersaries: as the office of Bishoppes and Pastours is, to praise good men for well doing, that they may continue therein, and to rebuke and correct by the worde of God, the offences and crymes of all euill disposed persons. The other office of charitie is, to rebuke, correct, and punish vice, without regarde of persons, and is to be vsed against them onely that be euill men, and malefactours or euill doers. And that it is aswell the office of charitie to rebuke, punish, and correct them that be euill, as it is to cherishe and reward them that be good & harmelesse. Saint Paul declareth (writing to the Romanes) saying, That the high powers are ordeined of God, not to be dreadfull to them that do well, but vnto malefactours, to draw the sword to take vengeance of him that committeth the sinne. And S. Paul biddeth Timothy stoutly and earnestly to rebuke sinne by the worde of God. So that both offices should be diligently executed, to fight against the kingdome of the deuill, the preacher with word, and the gouernours with the sword. Else they neither loue God, nor the whom they gouerne, if for lacke of correction they wilfully suffer God to be offended, and them whom they gouerne, to perish. For as euery louing father correcteth his natural son when he doeth amisse, or els he loueth him not: so al gouernours of Realmes, Countries, Townes, & Houses, should louingly correct them which bee offendours, vnder their gouernance, & cherishe them which liue innocently, if they haue any respect either vnto God & their office, or loue vnto them of whome they haue gouernance. And such rebukes & punishments of them that offend, must be done in due time, least by delay, the offenders fall headlong into al manner of mischief, & not onely be euill themselves, but also do hurt vnto many men, drawing other by their euill example, to sinne and outrage after them. As one theefe may both

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both robbe many men, and also make many theeves : and one
 seditious person may allure many, and noye a whole Towne
 or countrie. And such euill persons that be so great offenders to
 God, and the common weale, charitie requireth to be cut from
 the bodie of the common weale, least they corrupt other good &
 honest persons : like as a good surgion cutteth away a rot-
 ten and festred member, for loue he hath to the whole bodie, lest
 it infect other members adiopning vnto it. Thus it is declared
 vnto you what true charitie or Christian loue is, so plainly, that
 no man neede to be deceiued. which loue, whosoever keepeth,
 not onely towardes God, (whome hee is bounde to loue aboue
 all things) but also toward his neighbour, as well friend as foe,
 it shall surely keepe him from all offence of God; and iust offence
 of man. Therefore beare well away this one short lesson, that by
 true Christian charitie, God ought to be loued, good, and euill,
 friende, and foe, and to all such, we ought (as we may) to doe
 good: those that be good, of loue to encourage and cherishe, be-
 cause they be good: and those that be euill, of loue to procure and
 seeke their correction and due punishment, that they may there-
 by either be brought to goodnesse, or at the least that God and
 the common wealth may be lesse hurt and offended. And if wee
 thus direct our life, by Christian loue and charitie, then Christe
 doeth promise and assure vs that hee loueth vs, that we be the
 children of our heavenly father, reconciled to his fauour, very me-
 bers of Christ: and after this shorte time of this present & mor-
 tal life, we shal haue with him euerlasting life, in his euerlasting
 kingdome of heauen : Therefore to him with the father and the
 holy Ghost, be all honour and glorie, nowe and for euer. Amen.

7. *A Sermon against swearing*

and periuie. 2.



Almightie God, to the intent his most holy name
 shoulde be had in honour, and euermore be magnified
 of the people, commandeth & no man should take his
 name vaine in his mouth, threatning punishment
 vnto him that vnreuerently abuseth it by swearing, for swearing
 and blasphemie. To the intent therefore that this com-
 maundement maye bee the better knownen and kepte, it shall
 bee declared vnto you, both howe it is lawefull for Chri-
 stian people to sweare, and also what perill and daunger
 it

How and
 in what
 causes it is
 lawfull to
 sweare.

The first part of the Sermon

it is vainely to sweare, or to be forsworne. First, when Judges require othes of y^e people for declaration or opening of the truth, or for execution of iustice, this manner of swearing is lawfull: also when men make faithfull promises, with calling to witnes of the name of God, to keepe couenantes, honest promises, statutes, lawes, and good customes, as Christian Princes doe in their conclusions of peace, for conuersation of cominon wealths, and priuate persons promise their fidelitie in matrimonie, or one to an other in honestie & true friendship: & all men when they doe sweare to keepe comon lawes, & locall statutes, & good customes, for due order to be had & continued amōg men, when subiects do sweare to be true & faithfull to their King & soueraigne Lord, & whē Judges, magistrats, & officers, sweare truly to execute their offices, and when a man would affirme the trueth to the setting forth of Gods glorie (for the saluation of the people) in open preaching of the Gospell, or in giuing of good counsell priuately for their soules health: all these manner of swearing, for causes necessarie and honest, be lawfull. But when men doe sweare of custome, in reasoning, buying and selling, or other daily communications (as many be comon and great swearers) such kinde of swearing is vngodly, vnlawfull, and forbidden by the comādemēt of God. For such swearing is nothing else, but taking of Gods holy name in vaine. And here is to bee noted, that lawfull swearing is not forbidden, but commaunded by almightie God. For we haue examples of Christ, and godly men, in holy Scripture, that did sweare them selues, and required othes of others likewise. And Gods commandement is, Thou shalt dreade thy Lord God, and shall sweare by his name. And almightie God by his Prophet Dauid saith, All men shall bee praysed that sweare by him.

Deut. 9.

Psal. 63.

John. 3.

2. Cor. 1.

Gen. 24.

Gen. 22.

Thus did our Sauour Christ sweare diuerse times, saying, Verily, verily. And S. Paul sweareth thus, I call God to witnesse. And Abraham (waxing olde) required an oth of his seruant, that he should procure a wife for his sonne Isahac, which should come of his owne kindred: & the seruant did sweare that he would performe his masters will. Abraham also being required, did sweare vnto Abimelech the king of Geraris, y^e he should not hurte him, nor his posteritie, and likewise did Abimelech sweare vnto Abraham. And Dauid did sweare to be & continue a

faith

of swearing.

faithfull friend to Jonathas, and Jonathas did sweare to become a faithfull friend vnto Dauid.

Also God once commaunded, that if a thing were laide to pledge to any man, or left with him to keepe, if the same thing were stollen, or lost, that the keeper thereof shoulde bee sworn before Judges, that he did not conueigh it away, nor vsed any deceit in causing the same to be conueied away, by his consent or knowledge. And S. Paul saith, that in all matters of controuersie betweene two persons, where as one saith, Yea, and the other, Nay, so as no due prooffe can bee had of the truth, the ende of euery such controuersie must bee an oth, ministred by a Judge. And moreover God by the Prophet Jeremie sayth, thou shalt sweare, The Lord lieth, in truth, in iudgement, in righteousness. So that whosoever sweareth when hee is required of a Judge, let him be sure in his conscience that his oth haue these three conditions, and he shall neuer neede to bee afrayde of perurie.

First, he that sweareth, may sweare truly, that is, he must setting a part all fauour and affection to the parties haue the truth onely before his eyes, and for loue thereof, saye and speake that which hee knoweth to bee truth, and no further. The seconde is, he that taketh an oth, must doe it with iudgement, not rashly, and vnadvisedly, but soberly, considering what an oth is. The third is, hee that sweareth, must sweare in righteousness: that is, for the verie zeale and loue which hee beareth to the defence of innocencie, to the maintenance of the truth, and of the righteousness of the matter or cause: all profite, disprofite, all loue and fauour vnto the person for friendship or kintred laide apart. Thus an othe (if it haue with it these three conditions) is a part of Gods glorie, which we are bound by his commaundements to giue vnto him. For he willeth that we shall sweare onely by his name, not that he hath pleasure in our othes, but like as he commaunded the Iewes to offer sacrifices vnto him, not for any delight that he had in them, but to keepe the Iewes from committing of idolatrie: so he commaunding vs to sweare by his holy name, doeth not teach vs that he delighteth in swearing; but hee thereby forbiddeth all men to giue his glorie to any creature in heauen, earth, or water. He thereto you see, that othes lawfull are commaunded of God, vnto

Heb. 6

Jer: 4, 2

What condition an oth ought to haue.

The second

The third

Why wee be willed in scripture to sweare by the name of God.

of

The second part of the Sermon

Esa. 48.
Psal. 15.

Commo-
dities had
by lawfull
othes ma. c
& obser-
ued.

Vain swea-
ring is for-
bidden.

An obie-
ction.

An an-
swere.

of Patriarkes and Prophetes, of Christe himselfe, and of his A-
postle Paul. Therefore Christian people must thinke lawfull
othes, both godly and necessary. For by lawfull promise and co-
uenantes confirmed by othes, princes and their countreies, are
confirmed in common tranquillitie and peace. By holy promises
with calling the name of God to witnesse, wee be made liuely
members of Christe, when wee professe his religion, receiuing
the Sacrament of Baptisme. By like holy promise, the Sacta-
ment of Matrimonie knitteth man and wife in perpetuall loue,
that they desire not to bee separated for any displeasure or ad-
uersitie that shall after happen. By lawfull othes, which
kinges, Princes, Judges, and Magistrates doe sweare, com-
mon lawes are kept inuiolate, Justice is indifferently ministred,
harmlesse persons, fatherles children, widowes, and poore
men, are defended from murderers, oppressours, and theeues,
that they suffer no wronge, nor take any harme. By lawfull
othes, mutuall societie, amitie, and good order is kept continu-
ally in all comminalties, as Boroughes, Cities, Townes, and
Villages. And by lawfull othes, malefactors are searched out,
wrong doers are punished, and they which susteine wrong, are
restored to their right. Therefore lawfull swearing can not be e-
uill, which bringeth vnto vs so many godly, good, and necessarie
commodities. Wherefore, when Christ so earnestly forbade swea-
ring, it may not so be vnderstanded, as though hee did forbid all
maner of othes: but he forbiddeth all vaine swearing and for-
swearing both by God and by his creatures, as the com-
mon vse of swearing in buying, selling, and in our dayly com-
munication, to the intent euery Christian mans worde shoulde
be as wel regarded in such matters, as if he shoulde confirme his
communication with an othe. For euery Christian mans worde
(saith S. Hierome) should be so true, & it should be regarded as an
oth. And Chrysostome witnessing the same, saith, It is not con-
uenient to sweare: for what needeth vs to sweare, when it is not
lawfull for one of vs to make a lye vnto an other. Peraduenture
some wil say, I am compelled to sweare, for els men that do com-
mune with me, or do buy and sel with me, wil not beleue me. To
this answereth S. Chrysostome, that he that thus saith, sheweth
himselfe to be an vntrust and a deceitfull person: for if he were a
trustie man, and his deedes taken to agree with his wordes, hee
should

should not need to sweare at al. for he that bleseth truth & plaines in his bargayning and communication, hee shall haue no neede by such vaine swearing, to bring himselfe in credence with his neighbours, nor his neighbours will not mistruste his sayings. And if his credence be so much lost indeede, that he thinketh no man will beleue him without hee sweare, then he may well thinke his credence is cleane gone. For trueth it is (as Theophylactus writeth) that no man is lesse trusted, then he that bleseth much to swere. And almightie God by the wise man saith, *Eccle. 33.* That man which sweareth much shall bee full of thine, and the scourge of God shall not depart from his house.

But here some men will say, for excusing of their many othes in their dayly talke: why shoulde I not sweare, when I sweare truely? To such men it may be saide, that though they sweare truely, yet in swearing often vnadvisedly, for tridles, without necessitie, and when they shoulde not sweare, they be not without fault, but do take Gods most holy name in vaine. Much more vngodly and vnwise men are they, that abuse Gods moste holy name, not onely in buying and selling of small thinges daily in al places, but also in eating, drinking, playing, communing and reasoning. As if none of these thinges might be done, except in doing of them, the most holy name of God be commonly bled and abused, vainely and vnreuerently talked of, sworne by, and forsworne, to the breaking of Gods commandement, & procurement of his indignation.

An other
e b n c t

An an-
swere.

*The seconde part of the Sermon
of swearing.*



W^e haue beene taught in the first part of this Sermon against swearing and periurie, what greafe danger it is to vse y^e name of God in vaine. And that all kinde of swearing is not vnlawfull, neither against Gods commaundement, and that there bee three thinges required in a lawfull oth. first, that it bee made for the maintenance of the trueth. Seconde, that it be made with iudgement, not rashly and vnadvisedly. Thirdly, for the zeale & loue of Justice. We heard also what comodities cometh of lawfull othes, & what danger cometh of rash & vnlawful oths.

Nowe

The second part of the Sermon

Lawfull
othes and
promises
would be
better re-
garded.
Ios. 9.

Nowe as concerning the rest of the same matter, you shall vnderstande, that as well they vse the name of God in vaine, that by an oth make vnlawfull promises of good and honest things, and performe them not: as they which doe promise euil and vnlawfull thinges, and doe performe the same. Of such men that regarde not their godlie promises bounde by an oth, but wilfully and wilfullie breaketh them, we doe reade in holy scripture two notable punishmentes. First, Iosue and the people of Israel made a league and faithfull promise of perpetuall amitie and friendship with the Gabaonites: notwithstanding afterwarde in the dayes of wicked Saul, many of these Gabaonites were murdered, contrarie to the saide faithfull promise made. wherewith almightie God was sore displeased, that he sent an vniuersall hunger vppon the whole countrie, which continued by the space of three yeares. And God woulde not withdraw his punishment, vntill the saide offence was reuenged by the death of seuen sons, or next kinsmen of king Saul. And where as Zedekias king of Hierusalem, had promised fidelitie to the king of Chaldea, afterwarde when Zedekias contrarie to his oth and allegiance, did rebell against king Nabuchodonosor: this Heathen king by Gods permission and sufferance, inuading the lande of Iurie, and besieging the citie of Hierusalem, compelled the saide king Zedekias to flee, and in fleeing, tooke him prisoner, slew his sonnes before his face, and put out both his eyes: and binding him with chaynes, led him prisoner miserable into Babylon.

Vnlawful
othes and
promises
are not to
be kept.

Math. 24.

Act. 23.
Iudge. 11.

Thus doeth God shewe plainly howe much hee abhorreth breakers of honest promises bound by an oth made in his name. And of them that make wicked promises by an oth, and will performe the same, we haue example in the Scriptures, chiefly of Herode, of the wicked Jewes, and of Iephtah. Herode promised by an oth vnto the Damosell which daunced before him, to giue vnto her whatsoever she woulde aske: when shee was instructed before of her wicked mother to aske the heade of S. John Baptist. Herode as he tooke a wicked oth, so hee more wickedly performed the same, and cruelly slue the most holy Prophet. Like wise did the malicious Jewes make an oth, cursing themselves if they did either eate or drinke, vntill they had slaine S. Paul. And Iephtah when God had giuen to him victo-

hictorie of the children of Ammon, promised (of a foolish deuotion) vnto God, to offer for a sacrifice vnto him, that person which of his owne house shoulde first meete with him after his returne home. By force of which sonde and vnadvised oth, hee did slay his owne and onely daughter, which came out of his house with mirth and ioye to welcome him home. Thus the promise which he made (most foolishly) to God, against Gods euerlasting will, and the lawe of nature, most cruelly hee performed, so committing against God double offence. Therefore, whosoever maketh any promise, binding himselfe therevnto by an oth: let him foresee that the thing which he promiseth, be good, honest, and not againste the commaundemente of G O D, and that it bee in his owne power to performe it iustly. And suche good promises must all men keepe euermore assuredly. But if a man at any time shall, either of ignorance, or of malice, promise and sweare to doe any thing which is either against the lawe of almighty God, or not in his power to performe: let him take it for an vnlawfull and vngodly oth.

Now something to speak of periurie, to the intent you should knowe howe great and grieuous an offence against God this wilfull periurie is, I will shew you what it is to take an oth before a Iudge vpon a booke. First, when they, laying their hands vpon the Gospell booke, doe sweare truely to enquire, & to make a true presentment of thinges wherewith they be charged, and not to let from saying the trueth, and doing truely, for fauour, loue, dread, or malice of any person, as God may helpe them, and the holy contents of that booke: They must consider, that in that booke is contained Gods euerlasting trueth, his most holy and eternall worde, whereby we haue forgiveness of our sinnes, & be made inheritours of heauen, to liue for euer with Gods Angels and his saints, in ioy and gladnes. In the Gospell booke is contained also Gods terrible threatnes to obstinate sinners, that will not amend their liues, nor beleue the trueth of God his holy worde, and the euerlasting paine prepared in hell for Idolaters, Hypocrites, for false and vaine swearers, for periured men, for false witnesse bearers, for false condemners of innocent and guiltlesse men, and for them which for fauour, hide the crimes of euil doers, that they shoulde not be punished. So that who so euer wilfully forswear theselues vpon Christs holy Euangelie,

Against
periurie.
An oth be-
fore a
Iudge.

The second part of the Sermon

gelie, they vtterly forsake Gods mercie, goodnes, and truth, the merites of our Saviour Christes natiuitie, life, passion, death, resurrection, and ascension, they refuse the forgiveness of sins, promised to all penitent sinners, the ioyes of heauen, the companie wth Angels and Saintes for euer. All which benefites & comforts, are promised vnto true Christian persons in the Gospell: And they, so being forsworne vpon the Gospell, do betake themselves to the diuels seruice, the maister of all lies, falsehood, deceit, and perurie, prouoking the great indignation and curse of God against them in this life, and the terrible wrath and iudgement of our Saviour Christ, at the great day of the last iudgement, when he shall iustly iudge both the quicke & the dead, according to their workes. For whosoener forsaketh the trueth, for loue or displeasure of any man, or for lucre & profit to himselfe, doeth forsake Christ, and with Judas betray him. And although such periured mens falsehood be now kept secret, yet it shall be opened at the last day, when the secretes of all mens hartes shall be manifest to all the worlde. And then the trueth shall appeare, and accuse them: and their owne conscience, withal the blessed companie of heauen, shall beare witness truely against the. And Christ the righteous Judge shall then iustly condemne them to euerlasting shame and death. This sinne of perurie, almighty God by the prophet Malachie doth threaten to punish sore, saying vnto the Jewes, I will come to you in iudgement, and I will bee a swift witnes and a sharpe iudge vpon sorcerers, adulterers, and periured persons. which thing to the Prophet Zacharie God declareth in a vision, wherein the Prophete sawe a booke fleeing, which was twentie cubits long, and ten cubites broad, God saying then vnto him, this is the curse that shal goe forth vpon the face of the earth, for falsehood, falseswearing, and perurie. And this curse shall enter into y^e house of the false man, and into the house of the periured man, and it shall remaine in the midst of his house, consume him, & the timber & stones of his house. Thus you see howe much God doth hate perurie, & what punishment God hath prepared for false swearers, and periured persons.

Thus you haue hearde, how and in what causes it is lawfull for a Christian man to sweare: yee haue heard what properties & conditions a lawfull oth must haue, and also howe such lawfull othes are both godly and necessarie to be obserued: yee haue

heard

Though
perurie
do escape
here vnsp
ed & unp
punished,
it shal not
do so euer.

Mal. 3.

Zacha. 5.

of swearing.

heard, that it is not lawfull to sweare vaine-ly, (that is) other wayes then in such causes, & after such sort as is declared. And finally, ye haue heard howe dainnable a thing it is, either to for sweare our selues, or to keepe an vnlawfull and an vbaduised oth. Wherefore let vs earnestly cal for grace, & al vaine swearing and periurie let a part, we may onely vse such othes as be lawfull and godly, and that we may truely without all fraude keepe the same, according to Gods will and pleasure. To whome with the Sonne and the holy Ghoste, bee all honour and glorie. Amen.

8. *A Sermon how daungereous a*

thing it is to fall from God. 2



f our going fro God, the wise man saith, that pride was the first beginning: for by it mans heart was turned from God his maker. For pride (saith he) is the fountaine of all sinne: he that hath it, shal be full of cursinges, and at the ende it shal ouerthrow him.

Eccl. 10.

And as by pride and sinne we goe from God, so shall God and al goodnes with him go fro vs. And the prophet Osee doth plainly affirme, that they which goe away still from God by vicious liuing, and yet woulde go about to pacifie him otherwise by sacrifice, and enterterne him thereby, they labour in vaine. For, notwithstanding all their sacrifice, yet he goeth still away from them. For so much (saith the Prophet) as they do not applie their mindes to retorne to God, although they go about with whole flockes and herdes to seeke the Lorde, yet they shall not finde him: for he is gone away from them. But as touching our turning to God, or from God, you shall vnderstande, that it may be done diuerse wayes. Sometimes directly by Idolatrie, as Israel and Iuda then did: sometimes men goe from God by lacke of faith, and mistrusting of God, whereof Elai speaketh in this wise, woe to them that goe downe into Egypt to seeke for helpe, trusting in horses, & hauing confidence in the number of chariotes, and puissance or power of horsemen: They haue no confidence in the holie God of Israel, nor seeke for the Lord. But what followeth? The Lord shall let his hande fall vpon them,

Osee. 5.

Elai. 31.

The first part of the Sermon

Zach. 7.

Irec. 7.

Iere. 7.

and dooone shall come both the helper, and he that is holpen: they shall be destroyed altogether. Sometime men goe from God by the neglecting of his commandements concerning their neighbors, which commandeth them to expresse hartie loue towards euery man, as Zacharie saide vnto the people in Gods behalfe, Giue true iudgement, shewe mercie and compassion euery one to his brother, imagine no deceite towards widowes, or children fatherlesse and motherlesse, toward strangers, or the poore, let no man forge euil in his heart against his brother. But these thinges they passed not of, they turned their backs & went their way, they stopped their eares & they might not heare, they hardened their harts as an Adamant stone, that they might not listen to the Lawe, and the wordes that the Lord had sent through his holy spirit, by his ancient prophets. Wherefore the Lord shewed his great indignation vpon them. It came to passe (saith the prophet) euen as I told them: as they would not heare, so when they cried, they were not heard, but were scattered into all kingdomes which they neuer knew, and their land was made desolate. And to be short, all they that may not abide the worde of God, but following the perswasions & stubburnes of their owne hartes, goe backward and not forward (as it is saide in Jeremie) They go and turne away from God. In so much that Origen saith, he that with minde, with studie, with deedes, with thought, and care applyeth and giueth himselfe to Gods worde, and thinketh vpon his lawes daye and night, giueth himselfe wholly to God, & in his precepts and commaundements is exercised: this is he that is turned to God. And on the other part he saith, Whosoever is occupied with fables and tales when the word of God is rehearsed, he is turned fro God. Whosoever in time of reading Gods word, is carefull in his minde of worldly busines, of money, or of lucre, he is turned fro God: whosoever is entangled with the cares of possessions, filled with covetousnes of riches, whosoever studieth for the glorie and honor of this world, he is turned from God. So that after his minde, whosoever hath not a speciall minde to that thing that is commaunded or taught of God, he that doth not listen vnto it, embrace, and print it in his hart, to thintent that he may duely fashion his life thereafter, he is plainly turned from God, although he dooeth other things of his own deuotion & mind, which to him seeme bet-
ter,

ter, and more to Gods honour. which thing to be true, we bee taught and admonished in the holy scripture by the example of king Saul, who being commanded of God by Samuel, ^{1. Reg. 16} he should kill all the Amalekites, & destroy them clearely with their goods and cattell: yet he, being moued partly with pitie, and partly (as he thought) with deuotion vnto God, saved Agag the king, & all the cheefe of their cattell, therewith to make sacrifice vnto God. wherewith all God being displeased highly, said vnto the prophet Samuel, I repent that euer I made Saul king, for he hath forsaken me, and not followed my wordes, and so he commanded Samuell to shew him, and when Samuel asked wherefore (contrarie to Gods worde) he had saved the cattell, hee excused the matter, partly, by feare, saying, he durst do none other, for that the people woulde haue it so, partly, for that they were goodly beastes, he thought God woulde be contente, seeing it was done of a good intent and deuotion, to honour God with the sacrifice of them.

But Samuel reprobuing all such intentes and deuotions (seeme they neuer so much to Gods honour, if they stand not with his worde, whereby we may be assured of his pleasure) saide in this wise, would God haue sacrifices and offerings? Or rather that his worde should be obeyed? To obey him, is better then offerings, and to listen to him, is better then to offer the fatte of Rammes: yea, to repugne against his voyce is as euill as the sinne of soothsaying: & not to agree to it, is like abominable Idolatrie. And now forasmuch as thou hast cast away the word of y^e Lorde, he hath cast away thee, that thou shouldest not be king.

By all these examples of holy scripture, we may knowe, that as wee forsake God, so shall he euer forsake vs. And what miserable state doeth consequently and necessarily follow thereupon, a man may easily consider by the terrible threatnings of God. And although he consider not all the saide miserie to the vttermost, being so great that it passeth any mans capacitie in this life sufficiently to consider the same: yet he shall so much perceiue so much thereof, that if his hearte be not more then stonie, or harder then the Adamant, he shall feare, tremble, and quake, to call the same to his remembrance. First the displeasure of God towards vs, is commonly expressed in the Scripture by these two things; by shewing his feareful countenance vpon vs, & by

The turning of God from man.

The first part of the Sermon

turning his face, or hiding it from vs. By shewing his dreadfull countenance, is signified his great wrath: but by turning his face or hiding thereof, is many times more signified, that is to say, that he clearly forsaketh vs, and giueth vs ouer. The which significations be taken of the properties of mens inanners. For men towarde the whō they fauour, commonly beare a good, a cheareful, and a louing countenance: so that by the face or countenance of a man, it doth commonly appeare what will or mind he beareth towards other. So when God doeth shew his dreadfull countenance towards vs, that is to say, doth sende dreadfull plagues of sword, famine, or pestilence vpon vs, it appeareth that he is greatly wroth with vs. But when he withdraueth from vs his sword, the right doctrine of Christ, his gracious assistance and ayde (which is euer ioyned to his worde) and leaueth vs to our owne wit, our owne will & strength: he declarcth then, that he beginneth to forsake vs. For whereas God hath shewed to al them that truely beleue his Gospel, his face of mercie in Iesus Christ, which doeth so lighten their heartes, that they (if they beholde it as they ought to do) be transformed to his Image, be made partakers of the heauenly light, and of his holy spirit, and be fashioned to him in al goodnes requisit to the children of god: so, if they after do neglect the same, if they be vnthankful vnto him, if they order not their liues according to his example & doctrine, and to the setting forth of his glorie, he wil take away fro them his kingdome, his holy word, whereby he should raigne in them, because they bring not forth the fruite thereof that he looketh for. Neuerthelesse, he is so mercifull, and of so long sufferance, that he doth not shew vpon vs that great wrath soudently. But when we begin to shrink from his word, not beleeuing it, or not expressing it in our liuinges: first he doeth send his messengers, the true preachers of his word, to admonish and warne vs of our dutie: that as he for his part, for the great loue he bare vnto vs, deliuered his owne sonne to suffer death, that wee by his death might be deliuered from death, and be restored to the life euerlasting, evermore to dwel with him, and to be partakers and inheritours with him, of his euerlasting glorie and kingdome of heauen: so againe, that we for our parts should walke in a godly life, as becomuneth his children to do. And if this wil not serue, but still we remaine disobedient to his word and will, not knowing him, nor louing him, not fearing him, not putting our whole

of falling from God.

71

whole trust and confidence in him: and on the other side, to our neighbours behauing our selues vncharitable, by disdayne, enuie, malice, or by committing murder, robberie, adulterie, gluttonie, deceit, lying, swearing, or other like detestable workes, and vngodly behauiour, then he threatneth vs by terrible comminations, swearing in great anger, & whosoener doth these workes, shall neuer enter into his rest, which is his kingdome of heauen.

Hebr. 4.
Psal. 119.

The second part of the Sermon of the falling from God.

In the former part of this sermon, yet haue learned how many maner of ways men fall from God: some by idolatrie, some for lack of faith, some by neglecting of their neighbours, some by not hearing of Gods word, some by pleasure they take in the vanities of worldly things. We haue also learned in what miserie a man is, which is gone from God: & how God yet of his infinit goodnes to call again man from his miserie, bleseth first gentle admonitions by his preachers, after he laieth on terrible threatnings. Now if this gentle monition with threatning together do not serue, then God will shew his terrible countenance vnto vs, he will put more intollerable plagues vnto our heads, & after he will take away from vs all his aid & assistance, wherewith before he did defend vs from all such maner of calamities. As the Euangelical prophet Esaie agreeing with Christs parable, doth teach vs, saying, That god

Esaie 5.

Mat. 21.

had made a goodly vineyard for his beloued children: he hedged it, he walled it round about, he planted it with chosen vines, & made a Turret in the middes thereof, and therein also a vine presse. And when he looked that it should bring him forth good grapes, it brought forth wild grapes: and after it foloweth, Now shall I shew you (saith god) what I will do to my vineyard: I will pluck downe the hedges, & it may perill: I will break down the walls, so that it may be trodden vnder foot: I will let it lie waste, it shall not be cut, it shall not be digged, but briars & thornes shall ouergrowe it, & I shall command the clouds that they shall no more raine vpon it. By these threatnings we are monished & warned, & if we which are the chosen vineyard of god, bring not forth good grapes, & is to say, good workes which may be delectable & pleasant in his sight, when he looketh for them, when he sendeth his messengers to call vnto vs for them, but rather bring forth wild grapes, & is to say, sorrowfull workes, vnfaucery, & vnfruitfull: then will he pluck away all defence, & suffer greuous plagues of famine, battell, death, & death, to light vnto vs. Finally if these serue not, he will let vs lie waste, he will giue vs o-

The second part of the Sermon

Num. xi.

he will turne away from vs, he will digge and delue no more about vs, he will let vs alone, and suffer vs to bring forth euen such fruite as we will, to bring forth brambles, byers, & thornes, all naughtines, all vice, and that so abundantly, that they shall cleane ouergrow vs, choke, strangle, and vtterly destroy vs. But they that in this world, liue not after God, but after their owne carnall libertie) perceiue not this great wrath of God towards them, that he will not dig, nor delue any more about them, that he doeth let them alone euen to themselves. But they take this for a great benefite of God, to haue all their owne libertie: and so they liue, as carnall libertie were the true libertie of the Gospel. But God forbid (good people) that euer we should desire such libertie. For although God suffer sometimes the wicked to haue their pleasure in this world, yet the ende of vngodly liuing is at length endles destruction. The murmuring Israelites had that they longed for, they had Quayles ynough, yea, till they were weary of the. But what was the end thereof? Their sweet meat had sore sauce: euen whiles y^e meat was in their mouthes, the plague of God lighted vpon them, & sodainly they died. So, if we liue vngodly, and God suffereth vs to followe our owne willes, to haue our owne delightes & pleasures, & correcteth vs not with some plague: it is no doubt, but he is almost vtterly displeased with vs. And although he be long ere he strike, yet many times when he striketh such persons, hee striketh them at once, for euer. So that when he doth not strike vs, when he ceaseth to afflict vs, to punish or beat vs, & suffereth vs to run headlong into all vngodlines, & pleasures of this world y^e wee delight in, without punishiment & aduersitie, it is a dreadfull token that hee loueth vs no longer, that he careth no longer for vs, but hath giuen vs ouer to our owne selues. As long as a man doeth prayne his vines, doth dig at the rotes, & doth lay fresh earth to them, he hath a minde to them, he perceiueth some token of fruitfulness y^e may be recouered in them, but when he wil bestow no more such cost and labour about them, then it is a signe that hee thinketh they wil neuer be good. And the father, as long as he loueth his childe, he loketh angerly, he correcteth him when he doth amisse: but when y^e serueth not, and vpon that hee ceaseth from correction of him, and suffereth him to doe what he list himselfe, it is a signe that he intendeth to disinherite him, and to cast him away

for

of falling from God.

for euer. So surely nothing shoulde pearce our hearte so sore, and put vs in such horrible feare, as when we knowe in our conscience, that wee haue greuously offended God, and do so continue, and that yet he striketh not, but quietly suffereth vs in the naughtinesse that we haue delight in. Then specially it is time to cry, and to crie againe, as **Dauid** did: **Cast me not away from thy face, and take not away thy holy spirit from me. Lorde turne not away thy face from me, cast not thy seruant away in displeasure. Hide not thy face from me, least I be like vnto them that go downe to hel.** The which lamentable prayers of him, as they do certifie vs what horrible danger they be in, from whom God turneth his face (for the time, & as long as he so doeth:) so should they moue and stirre vs to crie vpon God with all our hart, that wee may not be brought into that state, which doubtlesse is so sorrowfull, so miserable, and so dreadfull, as no tongue can sufficiently expresse, nor any heart can thinke. For what deadlie greefe may a man suppose it is to be vnder the wrath of God, to be forsaken of him, to haue his holy spirit the authour of al goodnesse to bee taken from him, to be brought to so vile a condition, that he shall be left meete for no better purpose, then to bee for euer condemned to hell? For not onely such places of **Dauid** doe shewe, that vpon the turning of Gods face from any persons, they shall be left bare from all goodnesse, and farre from hope of remedie: but also the place rehearsed last before of **Esay**, doeth meane the same, which sheweth, that God at length doeth so forsake his vnfruitfull vineyarde, that hee will not onely suffer it to bring forth weedes, bypers, and thornes, but also further to punish the vnfruitfulnesse of it. He saith hee will not cut it, he will not delue it, and he will commaunde the cloudes & they shall not raine vpon it: whereby is signified the teaching of his holy worde, which **Saint Paul**, after a like manner, expressed by planting and watering, meaning that he wil take that away fro them, so that they shalbe no longer of his kingdome, they shal be no longer gouerned by his holy spirit, they shal be put from the grace and benefites that they had, and euer might haue enjoyed through **Christ**, they shal be deprived of the heauenly light, and life which they had in **Christ**, whiles they abode in him: they shal be (as they were once) as men without God in this world, or rather in worse taking. And to be short, they shalbe giuen in-

Psal. 51.

Psal. 142.

Psal. 26.

The second part of the Sermon

to the power of the deuil, which beareth the rule in all them that be cast away from God, as he did in Saul and Judas, and generally in all such, as worke after their owne willes, the children of mistrust and vnbeliefe. Let vs beware therfore (good Christia people) least $\text{\textcircled{p}}$ we, relecting or casting away Gods worde (by the which we obtēin $\text{\textcircled{a}}$ retain true faith in God) be not at length cast of so farre, that we become as the children of vnbeleefe, which be of two sortes, far diuerse, yea, almost cleane contrarie, and yet both be very far from returning to God, the one sort, only weighing heir sinfull and detestable lyuing, with the right iudgement and straitnesse of Gods righteousness, be so without counsaile, and be so comfortlesse (as they all must needes be from whome the spirite of counsel and comfort is gone) that they will not be perswaded in their heartes, but that either God can not, or else that he will not take them againe to his fauour $\text{\textcircled{a}}$ mercy. The other, hearing the louing and large promises of Gods mercie, and so not conceiuing a right faith thereof, make those promises larger then euer God did, trusting, that although they continue in their sinfull $\text{\textcircled{a}}$ detestable lyuing neuer so long, yet that God at $\text{\textcircled{p}}$ end of their life, will shew his mercie vpon them, and $\text{\textcircled{p}}$ then they will returne. And both these two sortes of men be in a damnable state, and yet neuerthelesse, God (who willet not the death of $\text{\textcircled{p}}$ wicked) hath shewed meanes, whereby both the same (if they take heed in season) may escape. The first, as they do dread gods rightfull iustice in punishing sinners (whereby they shoulde be dissuaded, and should dispaire in deed, as touching any hope that may be in them selues) so if they would constantly or stedfastly beleue, that Gods mercie is the remedy appointed againste such dispaire and distrust, not onely for them, but generally for all that be soie and truely repentaunt, and will therewithal stick to Gods mercie, they may be sure they shall obtēine mercie, and enter into the port or hauē of safegarde, into the which whoso euer doth come, be they before time neuer so wicked, they shall be out of danger of euēlasting damnation, as God by Ezechiel saith, what time soeuer a sinner doth returne, and take earnest $\text{\textcircled{a}}$ true repentance, I will forget all his wickednes. The other, as they be readie to beleue Gods promises, so they should be as ready to beleue $\text{\textcircled{p}}$ threatnings of God: as well they should beleue the law, as the Gospel: as well that there is an hell and euēlasting

a. Reg. 15.

Ezec. 18.
and 33.

Against
desperatio

Ezec. 3.

Against
presumptio

sting fyre, as that there is an heauen, and enorlastyng loy : as well they should beleue damnation to be threatened to the wicked and euill doers, as saluation to be promised to the faithful in worde and workes, as well they shoulde beleue God to be true in the one, as in the other. And the sinners that continue in their wicked living, ought to thinke, that the promises of Gods mercie, and the Gospell, pertaine not vnto them being in that state, but onely the lawe, and those scriptures which conteinne the wrath and indignation of God, and his threatnings, which shoulde certifie them, that as they doe ouer boldly presume of Gods mercie, and liue dissolutely: so doth God still more and more withdrawe his mercie from them, and he is so prouoked thereby to wrath at length, that hee destroyeth such presumers many times suddenly. For of such Saint Paul saide ^{1. Thes. 5.} thus, when they shall say it is peace, there is no danger, then shall sodayne destruction come vpon them. Let vs beware therefore of such naughtie boldnes to sinne: for God, which hath promised his mercie to them that bee truly repentant (although it be at the latter ende) hath not promised to the presumptuous sinner, either that he shall haue longe life, or that hee shall haue true repentance at the laste ende. But for that purpose hath hee made euery manns death vncertaine, that hee shoulde not put his hope in the end, and in the meane season (to Gods highe displeasure) liue vngodly. Wherefore, let vs followe the counsaile of the wise man, let vs make no tarrying to turne vnto the Lord: let vs not put of from day to day, for sodaynely shall his wrath come, and in tyme of vengeance he will destroye the wicked. Let vs therefore turne betimes, and when we turne let vs pray to God, as ^{Osee 34.} Osee teacheth, saying, Forgiue all our sinnes, receiue vs graciously. And if wee turne to him with a humble and a verie penitent heart, he will receiue vs to his fauour and grace for his holy names sake, for his promise sake, for his trueth and mercies sake, promised to all faithful beleeuers in Iesus Christe his onely naturall Sonne: to whome the onely Sauour of the worlde, with the father and the holy Ghost, be all honour, glorie, and power, worlde without ende. Amen.

An

hop more quill
An exhortation against

the feare of death.



DIt is not to be marueiled that worldly men do feare to die: for death depriueth them of all worldly honours, riches, and possessions, in the fruition whereof, the worldly man counteth himselfe happie, so long as he may enioy them at his owne pleasure: and otherwise, if he be dispossessed of the same, without hope of reuerterie, then he can none otherwise thinke of him selfe, but that he is unhappie, because he hath lost his worldly ioy & pleasure. Alas thinketh this carnall man, shall I now depart for euer from all my honours, all my treasure, from my countrie, friends, riches, possessions, and worldly pleasures, which are my ioy and harts delight? Alas that euer that day shall come, when all these I must bid farewell at once, and neuer to enioy any of them after. Wherefore it is not without great cause spoken of the wise man, **Death, howe bitter and sore is the remembrance of thee, to a man that liueth in peace and prosperitie in his substance, to a man liuing at ease, leading his life after his owne minde without trouble, and is therewithal well pampered and fedde: There be other men, whome this world doeth not so greatly laugh vpon, but rather bere and oppresse with pouertie, sickenesse, or some other aduersitie, yet they doe feare death, partly because the flesh abhorreth naturally his owne sorrowfull dissolution, which death doth threaten vnto them, & partly by reason of sickeneses and painefull diseases, which be most strong pangues and agonies in the flesh, and vse commonly to come to sicke men before death, or at the least accompanie death, whensoever it cometh.** Although these two causes seeme greate and weightie to a worldly man, wherevpon he is moued to feare death, yet there is an other cause much greater then anye of these afore rehearsed, for which in dedde he hath iust cause to feare death, and that is, the state and condition wherevnto at the last ende death bringeth all them whaue their heartes fixed vpon this world, without repentance & amedment: This state & condition is called the second death, which vnto al such shal ensue after this bodily death. And this is the death, which in deed ought to be dread and feared:

for

against the feare of death.

for it is an euermlasting losse without remedie of the grace and fauour of **G O D**, and of euermlasting ioye, pleasure, and felicitie. And it is not onely the losse for euerm of all these eternall pleasures, but also it is the condemnation both of body & soule (without either appellation, or hope of redemption) vnto euermlasting paines in hell. Vnto this state death sent the vnmmercifull & the vngodly rich man (that **Luke** speaketh of in his Gospel) who Luke. 16
 living in all wealth and pleasure in this worlde, and cherishing himselfe dayly with daintie fare, and gorgeous apparell, dispised poore **Lazarus** that lay pitifully at his gate, miserably plagued and full of sores, and also grievously pined with hunger. Both these two were arrested of death, which sent **Lazarus** & poore miserable man by angels anone vnto **Abrahams** bosome, a place of rest, pleasure, and consolation: but the vnmmercifull rich man descended downe into hell, and being in tormentes, he cried for comfort, complaining of the intollerable paine that he suffered in that flame of fire, but it was too late. So vnto this place bodily death sendeth all them that in this worlde haue their ioye and felicitie, all them that in this worlde bee vnfaithfull vnto **God**, & vncharitable vnto their neighbors, so dying without repentance & hope of **Gods** mercy. Wherefore it is no maruel, that the worldly man feareth death, for hee hath much more cause so to doe, then he himselfe doeth consider. Thus we see three causes why worldly men feare death. One, because they shall lose there- The first.
 by their worldly honours, riches, possessions, and al their hart's desires: Another, because of the painefull diseases, and bitter pangues, which commonly men suffer, either before, or at the time of death: but the chiefe cause aboue al other, is the dread of & miserable state of eternal damnation both of body and soule, which Thirde.
 they feare shall follow, after their departing from the worldly pleasures of this present life.

For these causes be all mortall men, (which bee giuen to the loue of this worlde) both in feare, and state of death, through sin (as & holy **Apostle** saith) so long as they liue here in this worlde. Heb. 10.
 But (euermlasting thanks be to almighty **God** for euerm) there is neuer one of all these causes, no nor yet the altogether, that can make a true **Christian** man astrayde to die (which is the verie member of **Christ**, the Temple of the holy Ghost, the sonne of **God**, and the verie inheritor of the euermlasting kingdome of hea- 1. Cor. 3.
 hea-

The first part of the Sermon.

heaven:) but plainly contrarie, he conceiueth great and many causes vndoubtedly grounded vpon þ infallible & euerlasting truth of the word of God, which moueth him not onely to put away the feare of bodily death, but also for the manifolde benefites & singular commodities, which ensue vnto euery faithfull person by reason of the same, to wishe, desire, and long hartily for it. For death shalbe to him no death at all, but a verie deliuerance from death, from all paines, cares, and sorowes, miseries, and wretchednes of this worlde, & the verie entrie into rest, & a beginning of euerlasting ioy, a tasting of heauenly pleasures, so great, that neither tongue is able to expresse, neither eye to see, nor eare to heare them: no, nor any earthly mans hart to conceiue them. So exceeding great benefites they be, which God our heauenly father by his meere mercie, & for the loue of his sonne Iesus Christ, hath laid vp in store, & prepared for them that humbly submit themselves to Gods wil, and euermore vnfainedly loue him from the bottome of their hearts. And we ought to beleue that death being slaine by Christ, can not keepe any man, that stedfastly trusteth in Christ, vnder his perpetuall tyrannie and subiection: but that he shal rise from death againe vnto glorie at the last day, appointed by almighty God, like as Christ our head did rise againe, according to Gods appointmēt, the third day. For *S. Augustine* saith, The head going before, the members trust to followe and come after. And *S. Paul* saith, If Christ be risen from the dead, we shall rise also from the same. And to comfort al Christian persons herein, holy scripture calleth this bodily death a sleep, wherin mans senses be (as it were) taken from him for a season, and yet when he awaketh, he is more fresh then he was when he went to bed. So, although we haue our soules separated frō our bodies for a season, yet at the generall resurrection wee shall bee more fresh, beautiful, & perfect then we be now. For now we be mortal, then shal we be immortall: now infect with diuerse infirmities, then clearely void of all immortall infirmities: now we be subiecte to all carnall desires, then wee shall bee all spiritual, desiring nothing but Gods glorie, & thinges eternall. Thus is this bodily death, a dore or entring vnto life, and therefore not so much dreadfull (if it be rightly considered) as it is comfortable, not a mischeefe, but a remedie for all mischeefe, no enemy, but a friende, not a cruell tyrant, but a gentle guide, leading vs

not

against the feare of death.

not to mortallitie, but to immortallitie, not to sorowe and paine, but to ioy and pleasure, and that to endure for ever, if it be thankfully taken and accepted as gods messenger, and patiently borne of vs for Christes loue, that suffered most painefull death for our loue, to redeeme vs from death eternall. According hereunto S. Paul saith, our life is hid with Christ in God: but when our life shall appeare, then shall we also appeare with him in glorie. Rom. 4. why then shall we feare to die, considering the manifolde and comfortable promises of the Gospell, and of holy scriptures: God the father hath giuen vs euerlasting life (saith S. John) & this life is in his sonne. He that hath the sonne, hath life, and he that hath not the son, hath not life. And this I write (saith S. John) to you that beleue in the name of y^e sonne of God, that you may know y^e you haue euerlasting life, and that you do beleue vpon the name of the sonne of God. Iohn. 6. And our Saviour Christ saith, He that beleueth in mee hath life euerlasting, and I will raise him from death to life at the last day: S. Paul also saith, y^e Christe is ordeined and made of God our righteousnes, or holines and redemption, to the effect that he which wil glorie, should glorie in the Lord. Iohn. 6. S. Paul did contene and set little by all other things, esteeming them as dung, which before he had in verie great price, that he might be founde in Christ, to haue euerlasting life, true holines, righteousnes, and redemption. I. Cor. 2. Finally, S. Paul maketh a plaine argument in this wise: If our heavenly father woulde not spare his owne naturall sonne, but did giue him to death for vs: howe can it be, that with him he shoulde not giue vs all thinges? Therfore if wee haue Christ, then haue we with him, and by him, al good things whatsoeuer we can in our hartes wishe or desire, as victorie ouer death, sinne, and hell: we haue y^e fauour of God, peace with him, holines, wisdom, iustice, power, life, and redemption, we haue by him perpetuall health, wealth, ioy, and blisse euerlasting. Colo. 3.

The second part of the Sermon

of the feare of death.

IT hath beene heretofore shewed you, that there bee thre causes wherfore men do commonly feare death. First, the sorowfull departing from worldly goods & pleasures. The second, y^e feare of y^e panges & paines that

The second part of the Sermon

that come with death. Last and principall cause is, the horrible feare of extreme miserie, and perpetuall damnation in time to come. And yet none of these thre causes troubleth good men, because they stay themselves by true faith, perfect charitie, and sure hope of the endlesse ioy and blisse euerlasting.

All those therefore haue great cause to be full of ioy, that bee ioynd to Christ with true faith, stedfast hope, and perfect charitie, & not to feare death nor euerlasting damnation. For death can not depriue them of Iesu Christ, nor any sinne can condemne them that are grafted surely in him, which is their onely ioy, treasure, and life. Let vs repent our sinnes, amend our liues, trust in his mercie & satisfaction, & death can neither take him from vs, nor vs from him. For then (as Saint Paul saith) whether we liue or die, we be the Lords owne. And againe he saith, Christ did die, and rose againe, because he shoulde be Lorde both of the dead and quicke. Then if we be the Lords owne when we be dead, it must needs follow that such tempoꝛal death, not onely cannot harne us, but also that it shall be much to our profite, and ioyne vs vnto God more perfectly. And thereof the Christian hart may surely be certified by the infallible or vndeceiueable trueth of holy Scripture. It is God (saith S. Paul) which hath prepared vs vnto immortallitie, & the same is hee which hath giuen vs an earnest of the spirite. Therefore let vs be alwayes of good comfort, for we know that so long as we be in the body, we be (as it were) far frō God in a strange countrie, subiect to many perils, walking without perfite sight & knowledge of almightie God, onely seeing him by faith in holy scriptures. But we haue a courage and desire rather to bee at home with God & our Saviour Christ, farre from the body, where we may beholde his Godhead as he is, face to face, to our euerlasting comfort. These be S. Pauls wordes in effect, whereby we may perceiue, that the life in this world, is resembled and likened to a pilgrimage in a strange countrie, far from God, and that death, deliuering vs from our bodies, doth send vs straight home into our owne countrie, and maketh vs to dwell presently with God for euer, in euerlasting rest and quietnes: So that to die, is no losse, but profit and winning to al true Christian people. What lost the theefe & hanged on the crosse with Christ, by his bodily death: yea, how much

Heb. 13.

much did he gaine by it? Did not our Saviour say vnto him? This day thou shalt be with me in Paradise. And Lazarus that pitifull person, that laie before the riche mans gate, pained with sores, and pyned with hunger, did not death highly profite and promote him, which by the ministerie of Angels sent him vnto Abrahams bosome, a place of rest, ioy, and heavenly consolation. Let vs thinke none other (good Christian people) but Christ hath prepared and made ready before, the same ioy and felicitie for vs, that he prepared for Lazarus and the theefe. Wherefore, let vs sticke vnto his saluation, and gracious redemption, and beleue his worde, serue him from our heartes, loue and obey him, and whatsoeuer wee haue done heretofore contrary to his most holy will, now let vs repent in time, and hereafter study to correct our life: and Doubt not, but we shall finde him as merciful vnto vs, as he was either to Lazarus, or to the theefe, whose examples are witten in holy Scripture, for the comfort of them that be sinners, and subiect to sorowes, miseries, and calamities in this worlde, that they should not dispaire in Gods mercy, but euer trust therby to haue forgiveness of their sins, and life euermoring, as Lazarus and the theefe had. Thus I trust euery Christian man perceiueth by the infallible or vndeceivable worde of God, that bodily death can not harne nor hinder them that truly beleue in Christe, but contrary shall profite and promote the Christian soules, which being truly penitent for their offences, departe hence in perfect charitie, and in sure trust, that God is mercifull to them, forgiving their sinnes, for the merites of Iesus Christ his onely naturall sonne.

Luce. 23.

The second
cause why
some do
feare
death

The seconde cause why some doe feare death, is sore sicknesse, and greuous paines, which partly come before death, and partly accompanieth or commeth with death, when so euer it cometh. This feare is the feare of the frayle fleish, and a naturall passion belonging vnto the nature of a mortall man. But true faith in Gods promises, and regarde of the paynes and panges, which Christ vpon the crosse suffered for vs miserable sinners, with consideration of the ioy & euermoring life to come in heauen, wil mitigate and allwaie lesse those paynes, and moderate or bring into a meane this feare, that it shall neuer bee able to ouerthrowe the heartie desire and gladnes, that the Christian soule hath to be separated from this corrupt body, that it may come to the gracious

The second part of the Sermon

presence of our Saviour Jesus Christ. If we beleue stedfastly the worde of God, we shall perceiue that such bodily sicknesse, panges of death, or whatsoeuer dolorous panges wee suffer, either before or with death, be nothing els in Christian men, but the rod of our heavenly and louing father wherewith he mercifully correcteth vs, either to trie and declare the faith of his patient children, that they may be found laudable, glorious, and honourable in his sight, when Jesus Christe shalbe openly shewed to be the iudge of all the worlde, or els to chastice and amende in them whatsoeuer offendeth his fatherly and gracious goodness, lest they should perishe euerlastingly. And this his correcting rodde, is common to all men that be truely his. Therefore let vs cast away the burden of sinne that lieth too heauie in our neckes, and returne vnto **G O D** by true penancee and amendment of our liues, let vs with patience runne this course that is appoynted, suffering (for his sake that dyed for our saluation) all sorowes and panges of death, and death it selfe ioyfully, when God sendeth it to vs, hauing our eies fixed and set fast euer vpon the head and Captaine of our faith, Jesus Christ: who (considering the ioye that he should come vnto) feared neither for the shame nor paine of death, but willingly conforming and framing his will to his fathers wil, most patiently suffered the most shamefull and painefull death of the crosse, being innocent and harmelesse. And now he therefore he is exalted in heaven, and euerlastingly sitteth on the right hande of the throne of God the father. Let vs call to our remembrance therefore the life and ioyes of heaven, that are kept for all them that patiently doe suffer here with Christe, and consider that Christe suffered all his painefull passion by sinners, and for sinners: and then we shall with patience, and the more easily suffer such sorowes and paines, when they come. Let vs not set at light the chastising of the Lorde, nor grudge at him, nor fall from him, when of him we be corrected: for the Lorde loneth them whome hee doeth correct, and beateth every one whome hee taketh to his childe. What childe is that (saith Saint Paul) whome the father loneth, and doeth not chastice? If yee bee without Gods correction (which all his welbeloued and true children haue) then bee you but bastardeg, finally regarded of **G O D**, and not his true children.

Phil. 1.

Hebr. 12.

Therefore

against the feare of death.

Therefore seeing that when we haue in earth our carnall fathers to be our correctours, we doe feare them, and reuerently take their correction: shall we not much more be in subiection to God our spirituall father, by whome wee shall haue everlasting life? And our carnall fathers sometime correct vs euen as it pleaseth them, without cause: but this father iustly correcteth vs, either for our sinne, to the intent wee should amende, or for our commoditie and wealth, to make vs thereby partakers of his holinesse. Furthermore, all correction which God sendeth vs in this present time, seeme th to haue no ioy and comfort, but sorowe and paine, yet it bringeth with it a taste of Gods mercy and goodnes, towar vs them that be so corrected, and a sure hope of Gods everlasting consolation in heauen. If then these sorowes, diseases, and sicknesses, and also death it selfe, be nothing els but our heavenly fathers rod, whereby he certifieth vs of his loue and gracious fauour, whereby he trieth and purifieth vs, whereby hee giueth vnto vs holynesse, and certifieth vs that we be his children, and he our mercifull father: shall not we then with all humilitie, as obedient and louing children, ioyfully kisse our heavenly fathers rod, and euer say in our heart, with our Saviour Iesus Christe, father, if this anguish and sorow which I feele, and death which I see approach may not passe, but that thy will is that I must suffer therein, thy wil be Done.

Mat. 27.

The third part of the Sermon

of the feare of death.

In this Sermon against the feare of death, two causes were declared, which commonly moue worldly men to be in much feare to die, and yet the same do nothing trouble the faithfull & good liuers when death cometh, but rather giueth them occasion greatly to reioice, considering that they shalbe deliuered from the sorowe and miserie of this world, and be brought to the great ioy and felicitie of the life to come. Now the third and speciall cause why death in deed is to be feared, is the miserable state of the worldly and vngodly people after their death: but this is no cause at all, why the godly & faithfull people should feare death, but rather contrarywise, their godly conuersation in this life, & beleeefe in Christ, cleauning

The third
cause why
death is to
be feared.

The third part of the Sermon

continually to his mercies, should make them to long sore after that life, that remaineth for them vndoubtedly after this bodily death. Of this immortall state, after this transitorie life, where wee shall liue euermore, in the presence of G O D, in ioy, and rest, after victorie ouer all sickenesse, sorowes, sinne, and death: there bee many, both playne places of holy Scripture, w^{ch} confirme the weake conscience against the feare of all such dolors, sickenesse, sinne, and bodily death, to asswage such trembling and vngodly feare, and to encourage vs with comfort and hope of a blessed state after this life. Saint Paul wissheth vnto the Ephesians, that G O D the Father of glorie woulde giue vnto them the Spirite of wisdom and reuelation, that the eyes of their heartes might giue life to knowe him, and to perceiue howe great thinges he had called them vnto, and howe riche inheritaunce he hath prepared, after this life, for them that pertaine vnto him. And Saint Paul himselfe declareth the desire of his hearte, which was, to be dissolued and loosed from his body, and to bee with Christe, which (as hee saide) was much better for him, although to them it was more necessarie that he should liue, which he refused not, for their sakes. Euen like as Saint Martin said, Good Lorde, if I be necessarie for thy people to do good vnto them, I wil refuse no labour: but els for mine owne selfe, I beseeche thee to take my soule.

Ephes. 1.

Phil. 1.

Sapi. 3.

Sapi. 4.

Nowe the holy fathers of the olde lawe, and all faithfull and righteous men, which departed before our Saniour Christes ascension into heauen, did by death depart from troubles vnto rest, from the handes of their enimies, into the handes of G O D, from sorowes and sicknesse, vnto ioyfull refreshing in Abrahams bosome, a place of all comfort and consolation, as the Scriptures do plainely by manifest wordes testifie. The booke of wisdom saith, that the righteous weng soules be in the hand of God, and no torment shall touche them. They seemed to the eyes of foolish men to die, and their death was counted miserable, and their departing out of this world wretched, but they be in rest. And an other place sayth, That the righteous shall liue for ever, and their rewarde is with the Lord, and their mindes be with God, who is aboue all: therefore they shall receiue a glorious kingdom, and a beautifull crowne at the Lords hand. And in an other place y^e same book saith, The righteous, though he bee preuented with

against the feare of death.

with sodaine death, neuerthelesse he shalbe there where he shalbe refreshed. Of Abrahams bosome, Christes wordes be so plaine, that a Christian man needeth no more prooffe of it. Now then, if this were the state of the holy fathers and righteous men, before the coming of our Saviour, and before he was glorified: howe much more then ought all we to haue a stedfast faith, and a sure hope of this blessed state and condition, after our death: seeing that our Saviour now hath perfourmed the whole work of our redemption, and is gloriously ascended into heauen, to prepare our dwelling places with him, and saide vnto his father, *John. 17.* Father, I will that where I am, my seruantes shalbee with mee. And we knowe, that whatsoeuer Christe will, his father will the same, wherefore it can not bee, but if wee bee his faythfull seruants, our soules shalbe with him, after our departing out of this present life. Saint Steuen when he was stoned to death, euen in the midst of his tormentes, what was his minde most vpon: when he was full of the holy Ghoste (saith holy Scripture) *Act. 7.* hauing his eies lifted vp into heauen, hee sawe the glory of God, and Iesus standing on the right hande of GOD. The which trueth, after he had confessed boldly before the enemies of Christ, they dyue him out of the Citie, and there they stoned him, who cried vnto GOD, saying, Lord Iesu Christe, take my Spirit. And doeth not our Saviour say plainly in Saint Iohns Gospel, *Iohn. 9.* Verily, verily I say vnto you, he that heareth my word, and beleueth on him that sent me, hath everlasting life, and commeth not into iudgement, but shall passe from death to life. Shall wee not then thinke that death to be pretious, by the which we passe vnto life?

Therefore it is a true saying of the Prophet, The death of the holy and righteous men, is pretious in the Lords sight. Holy Simon, after that he had his hearts desire in seeing our Saviour, that he euer longed for his life, he embraced, and tooke him in his armes, and said, Now Lord, let me depart in peace, for mine eies haue beholden that saviour, which thou hast prepared for al nations. *Luke. 4.*

It is trueth therefore, that the death of the righteous is called peace, and the benefite of the Lorde, as the Church saith in the name of the righteous departed out of this worlde: *Psalm. 116.* My soule turne thee to thy rest, for the Lorde hath bene good to thee, and rewarded thee. And we see by holy Scripture, and

The third part of the Sermon

Apo. 14.

other auncient hystories of Martyrs, that the holy, faithfull, and righteous, euer since Christs ascension, or going vp, in their death did not doubt, but that they went to Christe in Spirit, which is our life, health, wealth, and saluation. John in his holy Reuelation, saw an hundred and xliiii. thousande virgins and innocentes, of whome he said, These followe the lambe Jesu Christe wheresoeuer he goeth. And shortly after in the same place hee saith, I heard a voice from heauen, saying vnto me, Write, happy and blessed are the dead, which die in the Lord: from hencefoorth (surely saith the spirit) they shal rest from their paines & labours, for their workes doe followe them: so that then they shall reape with ioy and comfort, that which they sowed with labours and paines.

Galat. 6.
Mat. 6.

Iames. 5.

Luk. 16.

They that sowe in the spirit, of the spirit shal reape euerlasting life. Let vs therefore neuer be wearie of well doing, for when the time of reaping or reward comneth, we shall reape without any wearinesse euerlasting ioy. Therefore while we haue time (as S. Paul exhorteth vs) let vs doe good to all men, and not lay vp our treasures in earth, where rust and mothes corrupt it, which rust (as Saint James saith) shall beare witnes against vs at the great day, condemn vs, and shall (like most burning fire) torment our flesh. Let vs beware therfore (as we tender our owne welth) that we be not in the number of those miserable, couetous, and wretched men, which S. James biddeth mourne and lament for their greedy gathering, & vngodly keeping of goods. Let vs be wise in time, and learne to follow the wise example of the wicked Steward. Let vs so wisely order our goods & possessions, committed vnto vs here by God for a season, that we may truly heare and obey this commandement of our Saviour Christ: I say vnto you (saith hee) make you friends of the wicked Mammon, that they may receiue you into euerlasting tabernacles, or dwellings. Riches be called wicked, because the world abuseeth them vnto all wickednes, which are other wise the good gifts of God, and the instruments whereby Gods seruants doe truly serue him in vnting of the same. Hee counnanded them not to make them riche friends, to get high dignities and worldly promotions, to giue great gifts to rich men that haue no need thereof, but to make the friends of poore and miserable men, vnto whom, whatsoeuer they giue, Christ taketh it as giuen to himselfe. And to these friends

Christ

against the feare of death.

Christ in the Gospel giueth so great honour and preheminance, that he saith, They shall receiue them that do good vnto them in to everlasting houses: not that men shalbe our rewarders for our wel doing, but that Christ will reward vs, and take it to be done vnto himselfe, whatsoeuer is done to such friends.

Thus making poore wretches our friendes, wee make our Sauour Christ our friend, whose members they are: whose miserie, as he taketh for his owne miserie, so their releefe, succour, and help, he taketh for his succour, releefe, and helpe, and will as much thank vs and reward vs for our goodnes shewed to them, as if he himselfe had receiued like benefite at our handes, as hee witnesseth in the Gospel, saying, Whatsoeuer ye haue done to any of these simple persons, which do beleue in me, that haue ye done Mat. 25. to mee selfe. Therfore let vs diligently foresee, that our faith and hope which wee haue conceiued in Almighty G O D, and in our Sauour Christe waie not faint, nor that the loue which wee beare in hande to beare to him, waie not colde: but let vs study dayly and diligently to shew our selues to be the true honourers and louers of God, by keeping of his commandements, by doing of good deedes vnto our needie neighbours, releeuing by all meanes that we can, their pouertie with our aboundance and and plentie, their ignorance with our wisedome and learning, and comfort their weakenes with our strength and authoritie, calling all men back from euill doing by godly counsaile and good example, persevering still in well doing, so long as we liue: so shal we not neede to feare death for any of those three causes afore mentioned, nor yet for any other cause that can bee imagined: but contrary, considering the manifold sicknesses, troubles, and sorowes of this present life, the dangers of this perillous pylgrimage, and the great encumbrance which our Spirite hath by his sinfull flesh & fraile body subiect to death: considering also the manifold sorowes & dangerous deceits of this worlde on euery side, the intollerable pride, couetousnesse, and lecherie, in time of prosperitie, the impatient murmuring of them that be worldly, in time of aduersitie, which cease not to withdraw & pluck vs from God, our Sauour Christe, from our life, wealth, or everlasting ioy and saluation: considering also the innumerable assaultes of our ghostly enimie the deuill, with all his fierie darts of ambitio, pryde, lechery, vaine glorie, enuie, malice, detractio, or backbiting,

The third part of the Sermon

1. Pet. 5.

with other his innumerable Deceites, engines, and snares, whereby he goeth busily about to catch all men vnder his dominion, euer like a roaring Lion, by all meanes searching whome he may deuoure. The faithfull Christian man which considereth all these miseries, perils, and incommodities (whereunto he is subiect so long as he here liueth vpon earth) and on the other part, considereth that blessed and comfortable state of the heavenly life to come, and the sweete condition of them that depart in the Lorde, how they are deliuered from the continuall encumbrances of their mortall and sumefull body, from all the malice, craftes, and deceits of this worlde, from all the assaultes of their ghostly enimie the deuil, to liue in peace, rest, and endles quietnes, to liue in the fellowship of innumerable Angels, and with the congregation of perfect iust men, as Patriarkes, Prophets, Martyrs, and Confessours, and finally, vnto the presence of almighty God, and our Sauour Iesus Christ. Hee that doeth consider all these things, & beleueth them assuredly, as they are to be beleued, euen from the bottome of his heart, being established in God in this true faith, hauing a quiet conscience in Christ, a firme hope, and assured trust in Gods mercie, through the merites of Iesu Christ to obtaine this quietnes, rest, and euerlasting ioy, shall not onely be without feare of bodily death, when it commeth, but certainly (as S. Paul did) so shall he gladly, according to Gods will, and when it pleaseth God to call him out of this life) greatly desire in his heart, that he may be rid from all these occasions of euill, and liue euer to Gods pleasure, in perfect obedience of his will, with our Sauour Iesus Christ, to whose gracious presence the Lord of his infinite mercy and grace bring vs, to iaigne with him in life euerlasting: to whome with our heavenly father, and the holy Ghost, be glory in worldes without ende. Amen.

Philip. 1.

10. An exhortation concerning good

order, and obedience to Rulers.

and Magistrates. 3.



Almighty God hath created & appointed all things in heauen, earth, and waters, in a most excellent and perfect order. In Heauen, hee hath appointed distinct and severall orders & states of Archangels and

of obedience.

and Angells : In earth hee hath assigned and appointed kings, Princes, with other gouernours vnder them, in all good and necessarie order. The water aboue is kept, and raineth downe in due time and season. The Sunne, Moone, Starres, Raine, bowe, Thunder, Lightning, Cloudes, and all birdes of the ayre, doe keepe their order. The Earth, Trees, Seedes, Plants, Hearbes, Corne, Grasse, and all maner of Beastes keepe themselves in order : all the partes of the whole yeare, as Winter, Summer, Monethes, Nightes and Dayes, continue in their order : all kindes of fishes in the Sea, Riuers, and Waters, with all fountaines, Springes, yea, the Seas themselves keepe their comely course & order : a man himself also hath al his parts both within and without, as soule, heart, minde, memorie, vnderstanding, reason, speech, with all and singular corporal members of his body, in a profitable, necessarie, and pleasant order : euery degree of people in their vocation, calling and office, hath appointed to them their duetie and order : some are in high degree, some in lowe, some kings and princes, some inferiours and subiectes, priestes, and lay men, maisters, and seruantes, fathers, and children, husbandes and wiues, riche and poore, and euerie one haue neede of other, so that in all thinges is to be lauded and praised the goodly order of God, without the which, no house, no citie, no commonwelth can continue and endure, or laste. For where there is no right order, there reigneth all abuse, carnall libertie, enormitie, sinne, and Babylonical confusion. Take away Kings, Princes, Rulers, Magistrates, Judges, and such estates of Gods order, no man shall ride or goe by the high way vntrobbed, no man shall sleepe in his owne house or bedde vnkilled, no man shall keepe his wife, children, and possessions in quietnesse, all thinges shalbe common, and there must needs followe all mischiefe, and vtter destruction both of soules, bodies, goods, and common wealthes. But blessed bee God, that we in this Realme of Englande, feeke not the horrible calamities, miseries, and wretchednes, which al they vndoubtedly feeke & suffer, that lacke this godly order : a praised be God, that we know the great excellent benefite of God shewed towards vs in this behalfe. God hath sent vs his high gift, our most deare Soueraigne Lady Queene Elizabeth, with a godly, wise, and honourable counsel, with other superiours and inferiours, in a
 beautifull

Iohn. 3. 9.

The first part of the Sermon

full order, and godly. Wherefore, let vs subiectes doe our bounden duties, giuing hearty thanks to God, and praying for the preservation of this godly order. Let vs al obey euen from the bottome of our heartes, al their godly proceedinges, lawes, statutes, proclamations, and inunctions, with all other godly orders. Let vs consider the Scriptures of the holy ghost, which perswade and command vs all obediently to be subiect, first and chiefly to the Queenes Maiestie, supreme gouernour ouer all, and the next to her honorable counsel, and to all other noble men, Magistrates, and officers, which by Gods goodnes, be placed and ordered: for almighty God is the onely author and prouider for this forenamed state and order, as it is written of God, in the booke of the Proverbs: *Thow me kings doe raigne,*
thow me counsellors make iust lawes, thow me doe princes beare rule, and al iudges of the earth execute iudgement, I am louing to them that loue me. Here let vs marke well, and remember that the high power and authoritie of kings, with their making of lawes, iudgements and offices, are the ordinances not of man, but of God: and therefore is this worde (through me) so many times repeated. Here is also well to be considered and remembred, that this good order is appointed of Gods will, done, fauour, and loue, especially for them that loue God, and therefore he saith, *I loue them that loue me.* Also in the booke of wisdom we may euidently learne, that a kings power, authoritie, and strength, is a great benefite of God, giuen of his great mercie, to the comfort of our great miserie. For thus we reade there spoken to kings, *Hearc O ye kings, and vnderstand, learne ye that bee iudges of the endes of the earth, giue eare ye that rule the multitudes: for the power giuen you of the Lorde, and the strength, from the highest.* Let vs learne also here by the infallible and vndeceivable worde of God, that kings and other supreme and higher officers, are ordeined of God, who is most highest: and therefore they are here taught diligently to apply and giue themselves to knowledge and wisdom, necessary for the ordering of Gods people to their gouernance committed, or whome to gouerne they are charged of God. And they be here also taught by almighty God, that they should reknowledge themselves to haue all their power and strength not from Rome, but immediatly of God most highest. We read in the booke

Prou. 8.

Sapi. 6.

Sapi. 6.

of Deuteronomie, that all punishment pertaineth to God, by this Deut. 32.
 sentence, Vengeance is mine, and I will rewarde. But this sen-
 tence we must vnderstande to pertaine also vnto the magistrates
 which doe exercise Gods roome in iudgement, and punishing by
 good and godly lawes, here in earth. And the places of scripture,
 which seeme to remooue from among al christian men, iudgemēt,
 punishmēt, or killing, ought to be vnderstand, that no man (of his
 owne priuate authoritie) may be iudge ouer other, may punish, or
 may kill. But we must refer all iudgement to God, to kings, and
 rulers, Judges vnder them, which be Gods officers to execute
 iustice, and by plaine words of scripture, haue their authoritie and
 vse of the sword graunted from God, as we are taught by Saint
 Paul, that deare and chosen Apostle of our sauiour Christ, whom
 we ought diligently to obey, euen as we would obey our Sauiour
 Christ if he were present. Thus S. Paul writeth to y^e Romanes, Rom. 13.
 Let euery soule submit himselfe vnto the authoritie of the higher
 powers, for there is no power but of God. The powers that be,
 be ordained of God. Whosoever therefore withstandeth the pow-
 er, withstandeth the ordinance of God: but they that resist, or are
 against it, shall receiue to themselves damnation. For rulers are
 not fearful to them that doe good, but to them that do euill. Wilt
 thou be without feare of that power? Doe well then, and so shalt
 thou be praised of the same, for he is the minister of God, for thy
 wealth. But if thou doe that which is euill, then feare, for he bea-
 reth not the sword for naught, for he is the minister of God, to take
 vengeance on him that doth euill. Wherefore ye must needes obey,
 not onely for feare of vengeance, but also, because of conscience, and
 euen for this cause pay ye tribute, for they are Gods ministers,
 seruing for the same purpose.

Here let vs learne of Saint Paule the chosen vessell of God,
 that all persons hauing soules (hee excepteth none, nor ex-
 cepteth none, neyther Prieste, Apostle, nor Prophet saith
 Saint Chrysostome) doe owe of bounden duetie, and euen
 in conscience, obedience, submission, and subiection to the high
 powers, which bee set in authoritie by G O D, for as much
 as they bee G O D S Lieutenantes, Gods Presidentes,
 Gods Officers, Gods Commissioners, Gods Judges, or
 deined of God him selfe, of whom onely they haue all their power,
 and all their authoritie. And the same Saint Paule threatneth

na

The second part of the Sermon

no lesse paine, then euermlasting damnation to all disobedient persons, to al resisters against this generall, & common authoritie, for as much as they resist not man, but God, not mans deuise and inuention, but Gods wisedome, Gods order, power, and authoritie.

The second part of the sermon.

of obedience.



Or as much as God hath created and disposed all thinges in a comely order, we haue beene taught in the first part of the Sermon, concerning good order and obedience, that we also ought in all common weales, to obserue and keepe a due order, and to be obedient to the powers, their ordinances, and lawes, and that all rulers are appointed of God, for a goodly order to be kept in the world: and also how the magistrates ought to learne how to rule and gouerne according to Gods lawes: and that all subiectes are bound to obey them as Gods ministers, yea, although they be euill, not onely for feare, but also for conscience sake. And here (good people) let vs all marke diligently, that it is not lawfull for inferiours and subiectes, in any case to resist & stand against the superiour powers: for Saint Paules wordes be plaine, that who so euer withstandeth, shall get to them selues damnation: for who so euer withstandeth, withstandeth the ordinance of GOD. Our Saviour Christ himselfe, and his Apostles, receiued many and diuers iniuries of the vnfaithfull and wicked men in authoritie: yet wee neuer reade, that they, or any of them, caused any sedition or rebellion against authoritie. We reade ofte, that they patiently suffered all troubles, beatings, scourges, panges, and paines, and death it selfe obediently without tumult or resistance. They committed their cause to him that iudgeth righteously, and prayed for their enemies hartily and earnestly. They knewe that the authority of the powers, was Gods ordinance, and therefore both in their words and deedes, they taught euerm obedience to it, and neuer taught nor did the contrarie. The wicked Iudge Pilate, saide to Christ, knowest thou not that I haue power to crucifie thee, and haue power also to loose thee, Iesus answered, Thou couldest haue no power

power at al against me, except it were giue thee fro above. Where
by Christ taught vs plainely, & euen the wicked rulers haue their
power and authoritie from God, and therefore it is not lawfull
for their subiectes to withstande them, although they abuse their
power: much lesse then it is lawfull for subiectes, to withstande
their godly and Christian Princes, which doe not abuse their au-
thoritie, but vse the same to Gods glory, and to the profite & com-
modity of Gods people. The holy Apostle Peter commandeth
seruants to be obedient to their maisters, not only if they be good
and gentle, but also if they be euill and frowarde: affirming that
the vocation and calling of Gods people is to be patient, and of
the suffering sides. And there he bringeth in the patience of our
Saviour Christ, to perswade obedience to gouernours, yea, al-
though they be wicked and wrong doers. But let vs now heare
Saint Peter himselfe speake, for his wordes certifie best our
conscience. Thus he vttereth them in his first Epistle, Seruants,
obey your maisters with feare, not onely if they be good and gen-
tle, but also if they be frowarde. For it is thanke worthe, if a
man for conscience, towarde God, endureth griefe, and suffer
wrong, vnderferued: for what praise is it, when ye bee beaten for
your faultes, if ye take it patiently: but when ye doe well, if you
then suffer wrong, & take it patiently, then is there cause to haue
thanke of God, for hereunto, verily were ye called: for so did
Christ suffer for vs, leauing vs an example, that we shoulde fol-
lowe his steps. All these be the very wordes of Saint Peter.
Saint David also teacheth vs a good lesson in this behalfe, who
was many tymes most cruellie & wrongfully persecuted of king
Saul, and many tymes also put in ieopardie and danger of his
lyfe by kyng Saul and his people, yet he neyther withstoode,
neither vsed any force or violence against king Saul his mortal
& deadly enemie, but did euer to his liege Lord and Maister king
Saul, most true, most diligent, and most faithfull seruice. Inso-
much that when the Lorde God had giuen king Saul into Da-
uids handes in his owne Caue, he would not hurt him, when he
might without all bodily peril easily haue slaine him, no he would
not suffer any of his seruants once to lay their hande vpon king
Saul, but prayed to God in this wise, Lorde keepe me from do-
ing that thing vnto my maister, the Lordes annointed, keepe me
that I lay not my hande vpon him, seeing he is the annointed of

1. Pet. 3.

1. Pet. 3.

1. Reg. 19.
19.30.

the.

The second part of the Sermon

the Lord: for as truly as the Lord liueth (except the Lord smite him, or except his day come, or that he goe downe to war, & perish in battaile) the Lord be merciful vnto me, that I lay not my hand vpon the Lords annointed. And y David might haue killed his enimie king Saul, it is euidently proued in the first book of y kings, both by the cutting off the lap of Saules garment, & also by plaine confession of king Saul. Also another time, as is mentioned in the same booke, when the most binnerefull and most unkinde King Saul did persecute poore David, God did againe giue King Saul into Davids handes, by casting of King Saule and his whole army into a dead sleepe, so that David, and one Abisai with him, came in the night into Sauls host, where Saul lay sleeping, and his speare sticke in the ground at his head: then said Abisai vnto David, God hath deliuered thine enimie into thy handes at this time, nowe therfore let me smite him once with my speare to the earth, and I wil not smite him againe the second time: meaning thereby to haue killed him with one stroke, and to haue made him sure for ever. And David answered & said to Abisai, Destroy him not, for who can laye his handes on the Lords annointed, and be giltylesse? And David saide furthermore, As sure, as the Lorde liueth, the Lorde shall smite him, or his day shall come to die, or he shall descende or goe downe into battaile, and there perish, the Lorde keepe me from laying my handes vpon the Lords annointed. But take thou nowe the speare that is at his head, and the cruse of water, and let vs goe: and so he did. Here is euidently proued that we may not withstand, nor in any wise hurt an anointed king, which is Gods lieftenant, vice gerent, and highest minister in that countrie where he is king. But peradventure some here would say, that David in his owne defence might haue killed King Saul lawefully, and with a safe conscience. But holy David did know that he might in no wise withstande, hurt, or kill his soueraigne lord and king: he did knowe that he was but king Saules subiecte, though he were in great fauour, with God, and his enimie king Saul out of Gods fauour. Therefore though he were neuer so much prouoked, yet he refused vtterly to hurt the Lordes annointed, he durst not for offending God and his owne conscience (although he had occasion and oportunitie) once lay his handes vpon Gods high officer the king, who he did know to be a person reserued & kept (for his office sake)

An obiection,

An answer.

of obedience.

onely to Gods punishment & iudgement. Therefore he prayeth so
 ofte, and so earnestly, that he lay not his handes vpon the Lords
 annointed. And by these two examples, **S. Dauid** (being named
 in scripture a man after Gods owne heart) giueth a general rule
 and lesson to all subiectes in the worlde, not to withstand their
 liege lord and king, not to take a sword by their priuate authority
 against their king, Gods annointed, who onely beareth the sword
 by Gods authority for the maintenance of the good, and for the
 punishment of the evil, who onely by Gods law hath the vse of
 sworde at his commandement, and also hath all power, iurisdic-
 tion, regimēt, correction and punishment, as supreme gouernour
 of al his Realmes & Dominions, & that euen by the authority of
 God, and by Gods ordinances. Yet an other notable story and
 doctrine is in the second booke of the kings, that maketh also for
 this purpose. When an Amalekite, by king Saules owne com-
 mandement, had killed king Saul, he went to Da-
 uid, supposing to haue had great thanks for his message that he
 had killed Dauids deadly enimie, & therefore he made great haste
 to tell to Dauid the chaunce, bringing with him king Saules
 crowne that was vpon his head, and his bracelet that was
 vpon his arme, to perswade his tidings to be true. But godly
 Dauid was so farre from reioycing at these newes, that immedi-
 atly and forthwith he rent his clothes of his backe, he mourned
 and wept, and said to the messenger, How is it that thou wast not
 afraid to lay thy handes on the Lordes annointed to destroye
 him? And by and by Dauid made one of his seruantes to kill the
 messenger, saying, Thy blood bee on thine owne head, for thy
 owne mouth hath testified and witnessed against thee, granting
 that thou hast slaine the Lords annointed. These examples being
 so manifest and euident, it is an intollerable ignorance, madnes,
 and wickednes for subiectes to make any murmuring, rebellion,
 resistance, or withstanding, commotion, or insurrection, against
 their most deare and most dread soueraigne lord and king, or
 deined and appointed of Gods goodnesse for their commodity,
 peace, and quietnesse. Yet let vs beleue vndoubtedly, (good
 Christian people) that we may not obey Kinges Magistrates, or
 any other, (though they bee our owne fathers) if they woulde
 command vs to doe any thing contrarie to Gods commande-
 ments. In such a case we ought to say with the Apostle, We must
 obey God rather than men.

The second part of the Sermon

Actes. 5. 29 rather obey God then man. But neuerthelesse in that case we may not in any wise withstand violently, or rebell against rulers, or make any insurrection, sedition, or tumultes, either by force of armes (or otherwise) against the annointed of the Lorde, or any of his appointed officers: But we must in such case patiently suffer all wrongs, and iniuries, referring the iudgement of our cause onely to God. Let vs feare the terrible punishment of almighty God against traytors and rebellious persons, by the example of Chore, Dathan, and Abiron, which repugned and grudged against Gods Magistrates and officers, and therefore the earth opened and swallowed them by aliue. Other for their wicked murmuring and rebellion, were by a sodaine fire sent of God, vtterly consumed. Other for their frowarde behauiour to their rulers and gouernours, God ministers, were sodenly stricken with a foul leprosie. Other were stinged to death, with wonderful strang fierie serpents. Other were sore plagued, so that there was killed in one day, the number of fourteene thousand and seuen hundred, for rebellion against them whome God had appointed to bee in authority. *1. Reg. 15.* Absolon also rebelling against his father King Dauid, was punished with a strange and notable death.

The third part of the Sermon of obedience.

YE haue heard before in this Sermon of good order and obedience, manifestly proued both by y scriptures and examples, that all subiectes are bounden to obey their magistrates, and for no cause to resist, or withstand, or rebell, or make any sedition against them, yea, although they be wicked men. And let no man think that he can escape unpunished, that committeth treason, conspiracie, or rebellio, against his soueraigne Lord the king, though he commit the same neuer so secretly, either in thought, word, or deede, neuer so priuile, in his priue chamber by himselfe, or openly communicating, and consulting with other. For treason will not be hid, treason will out at length: God will haue that most detestable vice both opened and punished, for that it is so directly against his ordinance, and against his high principall iudge, and annointed, in earth. The violence and iniurie that is committed against

with

Eccle. 10.

authoritie, is committed against God, the common weale, and the whole Realme, which God will haue knowen, and condignly or worthily punished one way or other. For it is notably written of the wise man in Scripture, in the booke called Ecclesiastes: With the king no euill in thy thought, nor speake no hurt of him in thy priuie chamber: for the bird of y^e aire shall betray thy voice, and with her fethers shall bewray thy words. These lessons and examples are written for our learning. Therefore let vs al feare the most detestable vice of rebellioⁿ, euer knowing & remembryng, that he that resisteth or withstandeth common authoritie, resisteth or withstandeth God and his ordinance, as it may be proued by many other moe places of holy Scripture. And here let vs take heed that we vnderstand not these or such other like places (which so straitly command obedience to superiours, and so straitly punished rebellion, & disobedience to the same) to be meant in any condition of the pretended or coloured power of the Byshope of Rome. For truly the Scripture of God alloweth no such vsurped power, full of enormities, abusions, and blasphemies. But the true meaning of these and such places, bee to extoll and set forth Gods true ordinance, and the authoritie of Gods anointed kings, & of their officers appointed vnder them. And concerning the vsurped power of the Byshope of Rome, which hee most wrongfully challengeth, as the successour of Christe and Peter: we may easily perceiue howe false, fained, and forged it is, not onely in that it hath no sufficient grounde in holy Scripture, but also by the fruites and doctrine thereof. For our Sauour Christ, and Saint Peter, teacheth most earnestly and agreeably obedience to kinges, as to the chiefe and supreme rulers in this world, next vnder God: but the Byshop of Rome teacheth, that they that are vnder him, are free from all burdens and charges of the common wealthe, & obedience toward their Prince, most clearly against Christs doctrine and Saint Peters. He ought therefore rather to be called Antichrist, and the successour of the Scribes & Pharisees, then Christs vicar, or S. Peters successour: seing that not onely in this point, but also in other weightie matters of christian religion, in matters of remission and forgiuene^s of sinnes, & of saluation, he teacheth so directly against both S. Peter, and against our Sauour Christe, who not onely taught obedience to kinges, but also practised obedience in their conuersation & liuing:

The third part of the Sermon

Mat. 17. for we reade that they both paid tribute to the king. And also we reade, that the holy virgin Marie, mother to our Saviour Christ, and Joseph who was taken for his father, at the Emperours commandement went to the citie of Dauid, named Bethlehem, to be taxed among other, and to declare their obedience to the magistrates, for Gods ordinances sake. And here let vs not forget the blessed virgin Marias obedience: for although she was highly in Gods fauour, and Christs naturall mother, and was also great with childe at the same time, and so nigh her frauaie, that she was deliuered in her iourney, yet she gladly, without any excuse or grudging (for conscience sake) did take that colde and foule winter iourney, being in the meane season so poore, that she lay in a stable, and there she was deliuered of Christ. And according to the same, loe how S. Peter agreeth, writing by expresse words in his first Epistle: Submit your selues, and bee subiect (saith he) vnto kings, as vnto the chiefe heades, and vnto rulers, as vnto them that are sent of him for the punishment of euill doers, and for the praise of them that doe well, for so is the will of God. I need not to expound these wordes, they be so plaine of themselves. Saint Peter doth not say, Submit your selues vnto me, as supreme head of the Church: neither saith he, Submit your selues from time to time to my successors in Rome: but he saith, Submit your selues vnto your king, your supreme head, vnto those that hee appointeth in authoritie vnder him, for that you shall so shewe your obedience, it is the will of God. God wil that you bee in subiection to your head a king. This is Gods ordinance, Gods commandement, and Gods holy wil, that the whole body of euery Realme, and all the members a partes of the same, shalbe subiect to their head, thir king, and that (as S. Peter writeth) for the Lords sake: and (as S. Paul writeth) for conscience sake, and not for feare onely. Thus wee learne by the word of God, to yeeld to our king, that is due to our king: that is, honour, obedience, paymentes of due taxes, customes, tributes, subsidies loue, a feare. Thus we know partly our bounden duties to common authoritie, now let vs learne to accomplish the same. And let vs most instantly and heartily pray to God, the onely author of al authoritie, for al them that be in authoritie, according as S. Paul willet, writing thus to Timothie in his first Epistle: I exhort therefore, that aboue all things, prayers, supplications,

cations, intercessions, and giuing of thanks be done for all men: for kings, and for all that be in authoritie, that wee may liue a quiet & a peaceable life, with al godlines and honestie: for that is good and accepted or allowable in the sight of God our Saviour: Here Saint Paul maketh an earnest and an especiall exhortation, concerning giuing of thanks, and prayer for kings and rulers, saying, Aboue al things, as he might say, in any wise principally and chiefly, let praier be made for kings. Let vs heartily thanke **G D** for his great and excellent benefite and prouidence, concerning the state of kings. Let vs pray for them, that they may haue Gods fauour and Gods protection. Let vs pray, that they may euer in all things haue God before their eyes. Let vs pray, that they may haue wisdom, strength, iustice, clemencie, & zeale to Gods glory, to Gods veritie, to Christian soules, & to the common wealth. Let vs pray, that they may rightly vse their sworde and authoritie, for the maintenance and defence of the Catholike faith contained in holy Scripture, and of their good and honest subjects, for the feare and punishment of the euil and vicious people. Let vs pray, that they may most faithfully follow the kings and Captaines in the Bible, Dauid, Ezechias, Josias, and Moses, with such other. And let vs pray for our selues, that wee may liue godly in holy and Christian conuersation: so shall wee haue God on our side, and then let vs not feare what man can do against vs: so we shall liue in true obedience, both to our most mercifull king in Heauen, and to our most Christian Queene in earth: so shall we please **G D**, and haue the exceeding benefites, peace of conscience, rest and quietnes here in this worlde, and after this life, we shal enioy a better life, rest, peace, and the euerlasting blisse of heauen, which he graunt vs all, that was obedient for vs all, euen to the death of the crosse, Iesus Christe: to whome with the father & the holy Ghost, be al honour and glory, both now and euer. Amen.

11. ¶ *A Sermon against whoredome*

and vncleannesse. 3.



Although there want not (good Christian people) greate swarmes of vices woorthy to bee rebuked (vnto suche decate is true Godlinesse and vertuous lyuing nowe come :) yet aboue other vices,

The first part of the Sermon

the outrageous seas of adulterie (or breaking of wedlock) whozedom, fornication and vncleannesse, haue not onely brast in, but also ouerflowed almost the whole worlde, vnto the great dishonour of God, the exceeding infamie of the name of Christe, the notable decay of true religion, and the bitter destruction of the publike wealth, and that so abundantly, that through the customeable vse thereof, this vice is growen into such an height, that in a maner among many, it is counted no sinne at all, but rather a pastime, a dalliaunce, and but a touche of youth: not reuoked, but winked at: not punished, but laughed at. Wherefore it is necessarie at this present, to intreate of the sinne of whozedom and fornication, declaring vnto you the greatnesse of this sinne, and howe odious, hatefull, and abominable it is, and hath alway been reputed before God and all good men, and how grievously it hath bene punished both by the lawe of **GOD**, and the lawes of diuers princes. Againe, to shew you certaine remedies, whereby ye may (through the grace of God) eschew this most detestable sinne of whozedom and fornication, and leade your liues in all honestie and cleannesse; and that ye may perceiue that fornication and whozedom are (in the sight of God) most abhominable sinnes, ye shall call to remembrance this commandement of god, Thou shalt not commit adulterie: by the which word adulterie, although it be properly vnderstande of the vnlawfull commixtion or ioining together of a married man with any woman beside his wife, or of a wife with any man beside her husband: yet thereby is signified also all vnlawfull vse of those partes, which be ordeined for generation. And this one commandement (forbidding adulterie) doth sufficiently paint and set out before our eies, the greatnesse of this sinne of whozedom, and manifestly declareth howe greatly it ought to bee abhorred of all honest and faythfull persons. And that none of vs all shall thinke himselfe excepted from this commandement, whether we bee olde or young, married, or vnmarrried, man or woman, heare what God the Father

Exod. 20.

Deut. 23, 17 saith by his most excellent Prophete Moses, There shall bee no whoze among the daughters of Israel, nor no whoze among the sonnes of Israel.

Here is whozedom, fornication, and all vncleannesse forbidden to all kindes of people, all degrees, and all ages without exception. And that we shall not doubt, but by this precept or commandement

mandement pertaineth to vs in deede, heare what Christe (the perfect teacher of all trueth) saith in the newe Testament, Vee haue hearde (saith Christe) that it was said to them of olde time, Mat. 5. 1 Thou shalt not commit adulterie: but I say vnto you, Whoso euer seeth a Woman, to haue his lust of her, hath committed adulterie with her already in his heart. Here our Sauour Christe doeth not onely confirme and stablisch the lawe against adulterie, giuen in the olde Testament of G O D the father by his seruant Moses, and make it of full strength, continually to remaine among the professours of his name in the newe lawe: but hee also (condemning the grosse interpretation of the Scribes & Pharisees, which taught that the foresaid commandement onely required to abstaine from the outward adulterie, and not from the filthy desires and vnpure lustes,) teacheth vs an exacte and full perfection of puritie and cleannesse of life, both to keepe our bodies vndefiled, and our heartes pure and free from all euill thoughtes, carnall desires, and fleshely consentes. Howe can wee then be free from this commaundement, where so great charge is laied vpon vs? May a seruant doe what hee will in any thing, hauing a commandement of his maister to the contrary? Is not Christe our maister? Are not we his seruants? How then may we neglect our maisters will and pleasure, and follow our own wil and fantasie? We are my friends (saith Christ) John. 15. if you keepe those things that I command you.

Now hath Christ our maister commanded vs that wee should forsake al vncleanness and lecherie both in body and spirite: this therefore must wee doe, if we looke to please God. In the Gospel of Saint Matthew we reade, that the Scribes and Pharisees were grieuously offended with Christe, because his disciples did not keepe the traditions of the forefathers, for they washed not their hands when thee went to dinner or supper, and among other things, Christ answered and saide, Heare and vnderstande: Mat. 15. Not that thing which entreteth into the mouth, defileth the man, Mat. 5. but that which commeth out of the mouth defileth the man. For those things which proceede out of the mouth, comie forth from the heart, and they defile the man. For out of the heart proceed euill thoughtes, murders, breaking of wedlock, whoredome, thefts, false witnessse, blasphemies: these are the thinges which defile a man. Here may we see, that not onely murder, theft, false witnessse, & blasphemie,

The first part of the Sermon

blasphemie defile men, but also euill thoughts, breaking of wedlock, fornication, and whoredome. **Iohn. 14.** Who is now of so little wolt, that he wil esteeme whoredome and fornication to be thinges of small importance, & of no waight before God. **Titus. 1.** Christ (which is the truth, and can not lie) saith that euill thoughtes, breaking of wedlock, whoredome, and fornication defile a man, that is to say, corrupt both the body and soule of man, and make them, of the temples of the holy ghost, the filthy dunghil, or dungeon of all vncleane spirits, of the house of God, the dwelling place of Satan.

Iohn. 8. Againe in the Gospel of S. Iohn, when the woman taken in adulterie, was brought vnto Christ, said not he vnto her, Go thy way, and sinne no more. Doth not he here call whoredome sinne? And what is the reward of sinne, but euerlasting death? **Rom. 6.** If whoredome be sinne, then it is not lawfull for vs to commit it. **1. Iohn. 3.** For S. Iohn saith, He that committeth sinne, is of the deuill. And our Saviour saith, Every one that committeth sinne, is the seruant of sinne. If whoredome had not been sinne, surely S. Iohn Baptist would neuer haue rebuked king Herode for taking his brothers wife, but he told him plainly, that it was not lawfull for him to take his brothers wife. Hee winked not at the whoredome of Herod, although he were a king of great power, but boldly reprobued him for his wicked & abominable liuing, although for the same he lost his head. But he would rather suffer death (then see God so dishonored, by the breaking of his holy precept & commandement) then to suffer whoredome to be vnbuked, euen in a king. If whoredome had been but a pastime, a dalliance, a not to be passed of as many count it now a daies) truly Iohn had been more then twise mad, if he would haue had the displeasure of a king, if he would haue been cast in prison, and lost his head for a trifle. But Iohn knew right wel how filthy, stinking, & abominable the sin of whoredome is in the sight of God, therefore would not he leaue it vnbuked, no not in a king. If whoredome be not lawfull in a king, neither is it lawfull in a subiect. If whoredome bee not lawfull in a publik or common officer, neither is it lawfull in a private persō. If it be not lawfull neither in king, nor subiect, neither in common officer, nor private persō, truly then it is lawfull in no man nor woman, of whatsoeuer degree or age they be. **After. 15.** Furthermore in the Acts of the Apostles we reade that when the Apostles and elders with the whole congregation, were gathered together to pacifie the hearts of

of the faithfull dwelling at Antioch, (which were disquieted thorough the false doctrine of certaine Jewish preachers) they sente word to the brethren, that it seemed good to the holy Ghost, & to them, to charge them, with no more then with necessary things: among other, they willed the to abstaine from idolatry & fornication, from which (said they) if ye keepe your selues, ye shal do wel. Note here, how these holy & blessed fathers of Christes Church, would charg the congregation with no more things then were necessary. Mark also how among those things, from the which they commanded the brethren of Antioch to abstaine, fornication and whoredome is numbred. It is therefore necessary, by the determination and consent of the holy Ghost, and the Apostles & Elders, with the whole congregation, that as from idolatry and superstition, so likewise wee must abstaine from fornication and whoredome. It is necessary vnto saluation to abstaine from idolatry: So is it to abstaine from whoredome. Is there any mightier way to leade vnto damnation, then to be an idolater. No. Cuen so, neither is there any nearer way to damnation, then to bee a fornicator and an whoremonger. Nowe where are those people, which so lightly esteeme breaking of wedlock, whoredom, fornication and adultery? It is necessary, saith the holy Ghost, the blessed apostles, & elders, wth the whole congregation of Christ, it is necessary to saluation (say they) to abstaine from whoredom. If it be necessary vnto saluation, then woe be to them which neglecting their saluation, giue their mindes to so filthy and stinking sinne, to so wicked vice, to such detestable abomination.

The second part of the Sermon
against adultery.

You haue beene taught in the first part of this sermon against adultery, how that vice at this day raigneth most aboue al other vices, & what is meant by this word (adultery) & how holy scripture dissuadeth or discoursaileth from doing that filthy sinne, & finally what corruption cometh to mans soule through the sinne of adultery. Nowe to proceed further, let vs heare what the blessed Apostle Saint Paul saith to this matter, writing to the Romanes, hee hath these wordes: Let vs cast away the workes of darkenes, and put on the armour of light. Let vs walk honestly as it were in the day time, not in eating and drinking,

Rom. 13.

The second part of the Sermon

John. 3.

Mat. 13.

Rom. 8.

2. Cor. 6.

2. Pet. 1.

king, neither in chauldering and wantonnesse, neither in strife and enuying, but put ye on the Lorde Iesus Christe, and make not prouision for the fleshe to fulfill the lustes of it. Here the holy Apostle exhorteth vs to cast away the workes of darkenesse, which (among other) he calleth gluttonous eating, drinking, chauldering, and wantonnesse, which are all ministers vnto that vice, and preparations to induce and bring in the filthy sinne of the fleshe. Hee calleth them the deedes and workes of darkenesse, not onely because they are customably in darkenesse, or in the night tyme (for euery one that doeth euill, hateth the light, neither commeth he to the light, least his workes should bee reprobued) but that they leade the right way vnto that vtter darkenesse, where weeping and gnashing of teeth shalbe. And hee saith in an other place of the same Epistle, They that are in the flesh, can not please G O D: We are debtors, not to the fleshe, that wee should liue after the fleshe, for if ye liue after the fleshe, yee shal die. Againe he saith, flee from whoredome, for euery sinne that a man committeth, is without his body: but whosoever committeth whoredome, sinneth against his owne body. Doe yee not knowe, that your members are the Temple of the holy Ghost which is in you, whome also ye haue of God, and ye are not your owne: for ye are dearly bought: glorifie God in your bodies. &c. And a litle before he saith, Doe ye not knowe that your bodies are the members of Christ: Shal I then take the members of Christe, and make them the members of an whore. God forbid. Doe yee not knowe, that he which cleaueth to an whore, is made one body with her: There shalbe two in one fleshe (saith he) but he that cleaueth to the Lord, is one spirit. What godly works doeth the blessed Apostle S. Paul bring forth here, to dissuade & discourse vs from whoredome & all vncleannesse. Your members (saith he) are the temple of the holy Ghoste, which whosoever doeth defile, God wil destroy him, as saith S. Paul. If we be the temple of the holy ghost, how unfitting then is it, to driue that holy spirit from vs through whoredome, & in his place to set the wicked spiritues of vncleannesse and fornication, and to be ioynd, and doe seruice to them: Ye are dearly bought (saith hee) therefore glorifie God in your bodies. Christ that innocent lambe of God, hath bought vs from the seruitude of the deuill, not with corruptible golde & silver, but with his most pretious & deare hearte blood. To what intent:

That

That we should fall againe into our olde vncleannesse & abominable lining: Nay verily: but that we should serue him al the daies of our life, in holinesse and righteousnesse, that we shoulde glorifie him in our bodies, by puritie & cleannesse of life. He declareth also that our bodies are the members of Christ. Howe vnseemlie a thing is it then to ceasse to be incorporate or imbodped & made one with Christ, & through whoz dome to be enioyned and made al one with an whoze? What greater dishonour or iniurie can we doe to Christ, then to take away from him the members of his body, and to ioyne them to whozes, diuels, and wicked spirites? And what more dishonour can we doe to our selues, then through vncleannes, to loose so excellent a dignitie and freedome, and to become bondslaves, and miserable captines to the spirites of darkenesse? Let vs therefore consider first the glorie of Christ, then our estate, our dignity, and freedome, wherein God hath set vs, by giuing vs his holy spirite, and let vs valiantly defende the same against Satan, and all his craftie assaultes, that Christ may be honoured, and that we loose not our liberty or freedome, but still remaine in one spirite with him.

Esa. 38.
Luce. 2.

Moreouer, in his Epistle to the Ephesians, the blessed Apostle willeth vs to be so pure and free from adultery, fornication, & all vncleannesse, that we not once name them among vs (as it becometh Saints) nor filthinesse, nor foolish talking, nor iesting, which are not comely, but rather giuing of thanks, for this we knowe (saith he) that no whozemonger, neither vncleane person, or couetous person (which is an idolater) hath any inheritance in the kingdome of Christ and of God. And that we should remember to be holy, pure, and free from al vncleannesse, the holy Apostle calleth vs Saints, because we are sanctified and made holy by the blood of Christ, through the holy ghost.

Eph. 5.

Gal. 5.
1. Cor. 6.

Nowe if we bee saintes, what haue wee to doe with the manneres of the Heathen? Saint Peter saith, as he which called you is holy, euen so be ye holy also in your conuersation, because it is written, Be ye holy, for I am holy. Hitherto haue we heard howe greivous a sinne fornication and whozedom is, and howe greatly God doth abhorre it throughout the whole Scripture: Howe can it any other wise be then a sinne of most abhominacion, seeing it may not once be named among the Christians, muche lesse it may in any point be committed. And surely if we woulde weigh

1. Pet. 1.

Leuit. 17.
and 19.

The second part of the Sermon

weigh the greatnesse of this sinne, and consider it in the right kinde, we shoulde finde the sinne of whoredome, to be that most filthy lake, foule puddle, and stinking sinke, wherunto al kinds of sinnes and euils flowe, wihere also they haue their resting place and abiding.

For hath not the adulterer a pride in his whoredome? As the wise mansaith, They are glad when they haue done euill, and reioice in thinges that are starke nought. Is not the adulterer also idle, and delighteth in no godly exercise, but only in that his most filthy and beastly pleasure? Is not his minde pluckt, and vtterly drawen a way from all vertuous studies, and fruitefull labours, and onely giuen to carnall and fleshy inagination? Doeth not the whoreinonger giue his mind to gluttonie, that he may be the more apte to serue his lustes & carnal pleasures? Doeth not the adulterer giue his minde to couetousnesse, and to polling and pil-ling of other, that he may be y more able to mainteine his harlots and whores, and to continue in his filthy and vnlawefull loue? Swelleth he not also with enuie against other, fearing that his pray should be allured and taken away from him? Againe, is he not yrefull, and replenished with wrath and displeasure, euen against his best beloued, if at any time his beastly and deuillish request be lettred? What sinne, or kinde of sinne is it that is not ioi- ned with fornication and whoredome? It is a monster of ma- ny heads: it receineth all kindes of vices, and refuseth all kindes of vertues. If one feuerall sinne bringeth damnation, what is to bee thought of that sinne, which is accompanied with all euills, and hath waiting on it whatsoeuer is hatefull to God, Damnable to man, and pleasant to Satan?

Great is the damnation that hangeth ouer the heades of for- nicatours and adulterers. What shall I speake of other incommo- dities, which issue and flowe out of this stinking puddle of whoredome? Is not that treasure, which before al other is most regarded of honest persons the good fame and name of man & wo- man, lost through whoredome? What patrimonie or liuelode, what substance, what goodes, what riches doth whoredome shortly consume and bring to nought? What valiauntnes and strength is many times made weake, and destroyed with whoredome? What wit is so fine, that is not doted and defaced throuow whoredome? What beautie (although it were neuer so excellent, is not

disfigured through whoredome? Is not whoredome an enemy
to the pleasant floure of youth, and bringeth it not gray heares
and olde age before the time? What gift of nature (although it
were neuer so precious) is not corrupted with whoredome?
Come not the french pocks, with other diuers diseases, of whore-
dome? From whence come so many bastardest and misbegot-
ten children, to the high displeasure of G O D, and dishonour of
holy wedlocke, but of whoredome? How many consume al their
substance and goods, & at the last fall into suche extreme poverty,
that afterwarde they steale, and so are hanged, through whore-
dome? What contention and manslaughter commeth of whore-
dome? How many maidens be deflowred, how many wines
corrupted, how many widowes defiled through whoredome?
How much is the publique and common weale impouerished,
and troubled through whoredome? How much is Gods worde
contemned and depraued through whoredome and whoremon-
gers? Of this vice commeth a great parte of the deuorings
which (now adases) be so commonly accustomed & vled by mens
private authoritie, to the greate displeasure of God, & the breache
of the most holy knott and bonde of inatrimonie. For when this
most detestable sinne is once crept into the breast of the adulterer,
so that he is intangled with vnlawfull and vnechast loue, streight-
waies his true and lawfull wife is despised, her presence is abhor-
red, her company stinketh, and is loathsome, whatsoeuer she
doth is dispraised: there is no quietnesse in the house, so long as
she is in sight: therefore to make short tale, she must away, for
her husoande can brooke her no longer. Thus through whore-
dome, is the honest and harinelesse wife put away, and an har-
lot receiued in her steed: and in like sort, it happeneth many times
in the wife towards her husoande. O abomination. Christ our
Saviour, very God and man, coming to restore the lawe of
his heavenly father, vnto the right sense, vnderstanding, and
meaning (among other thinges) resourued the abuse of this lawe
of God. For where as the Jewes vled a long sufferance, by cu-
stome, to put away their wines, at their pleasure, for euery cause: Mat. 19.
Christ correcting that euill custome, did teache, that if any man
put away his wife, and marieth another, for any cause, except
onely for adulterie, (which then was death by the lawe) he was
an adulterer, & forced also his wife so diuoyled, to commit adulte-
rie.

The second part of the Sermon

rie, if she were ioynd to any other man, and the man also so ioynd with her, to commit adultery.

Heb. 3.

In what case then are these adulterers, which for the loue of an whore put away their true and lawfull wife, against all law, right, reason, and conscience? O Damnable is the estate wherein they stand. Swift destruction shall fall on them, if they repent not, & amend not: for God wil not euer suffer holy wedlock thus to be dishonoured, hated and despised. He will once punishe this fleshly and licentious maner of liuing, and cause that this holy ordinance shalbe had in reuerence and honour. For surely wedlocke (as the Apostle saith) is honorable among all men, and the bedde vndefiled: But whoremongers and fornicators God will iudge, that is to say, punish and condemne. But to what purpose is this labour taken, to describe and set forth the greatnes of the sinne of whoredome, and the commodities that issue and flowe out of it, seeing that breath and tongue shal sooner faile any man, then he shal or may be able to set it out according to the abomination and heinousnes thereof. Notwithstanding this is spoken to the intent that all men should see whoredome, and liue in the feare of God: God graunt that it may not be spoken in vaine.

The third part of the sermon

against adulterie.

In the second part of this Sermon against adultery that was last reade, you haue learned howe earnestly the scripture warneth vs to auoide the sin of adultery, and to embrace cleannesse of life: and that through adultery, we fall into all kindes of sinnes, and are made bondslaves to the diuell: through cleannesse of life we are made members of Christ: and finally, howe farre adultery bringeth a man from all goodnesse, and driueth him headlong into all vices, mischeefe, and misery. Now wil I declare vnto you in order, with what greuous punishments God in times past plagued adultery, and howe certaine worldly Princes also did punish it, that ye may perceiue that whoredome and fornication be sinnes no lesse detestable in the sight of God, to all good men, then I haue hitherto vttered. In the first booke of Moses, we reade that when mankind began to be multiplied vpon y^e earth, the men and

and women gaue their mindinges so greatly to fleshly delight, and filthie pleasure, that they liued without all feare of God. God seeing this their beastly and abominable liuing, and perceiuing that they amended not, but rather increased dayly more & more in their sinnefull and vncleane maners, repented that euer hee had made man: & to shew how greatly he abhorreth adultery, whoredome, fornication, and al vncleannes, he made al the fountaines of the deepe earth to burst out, and the fluces of heauen to be opened, so that the raine came downe vpon the earth by the space of forty daies and forty nightes, and by this meanes destroyed the whole worlde, and all mankind, eight persons onely excepted, that is to say, Noe the preacher of righteousness, (as St. Peter calleth him) and his wife, his three sonnes and their wiues. What a greenous plague did God cast here vpon al liuing creatures for the sinne of whoredome: for the which God, tooke vengeance, not onely of man, but of all beastes, foules, and all liuing creatures. Manslaughter was committed before, yet was not the world destroyed for that: but for whoredome all for the worlde (few onely except) was overflowed with waters, and so perished. An example worthy to be remembered, that ye may learne to feare God.

Gene. 4.

We reade againe, that for the filthie sinne of vncleannes, whoredome and Gomorre, and the other Citties nigh vnto them, were destroyed by fire and brimstone from heauen, so that there was neither man, woman, childe, nor beast, nor yet any thing that grew vpon the earth there left vndestroyed. Whose hart trebleth not at the hearing of this history? Who is so drowned in whoredome and vncleannes, that wil not nowe for euer after leaue this abominable liuing, seeing that God so grieuously punisheth vncleannes, to raine fire & brimstone from heauen, to destroy whole Citties, to kill man, woman, and childe, and all other liuing creatures there abiding, to consume with fire all that euer grew? What can be more manifest tokens of Gods wrath and vengeance against vncleannes and impurity of life? Marke this history (good people) and feare the vengeance of God. Doe you not reade also, that God did smite Pharao and his house with great plagues, because that he vngodly desired Sara the wife of Abraham? Likewise reade we of Abimelech king of Gerar, although he touched her not by carnall knowledge. These plagues and

Gene. 19.

Gene. 13.

Gene. 20.

The third part of the Sermon

and punishments did God cast on vpon filthy and vncleane persons, before the lawe was giuen (the lawe of nature onely raigning in the heartes of men) to declare howe great loue he had to matrimonie and wedlocke, and againe, howe much he abhorred adulterie, fornication, and all vncleannes. And when the lawe that forbade whoredome was giuen by Moses to the Jewes, did not God commande that the breakers thereof shoulde be put to death. The wordes of the lawe be these: who so committeth adultery with any mans wife, shall die the death both the man and the woman, because he hath broken wedlocke with his neighbors wife. In the lawe also it was commanded, that a damosel and a ma taken together in whoredome shoulde both stoned to death. In another place we also reade, that God commanded Moses to take all the head Rulers, and Princes of the people, and to hang them vpon gibbets openly, that euery man might see them, because they either committed, or did not punish whoredome. Again, did not God send such a plague among the people for fornication, and vncleannesse, that they dyed in one day three and twenty thousande. I passe over for lacke of time, many other histories of the holy Bible, which declare the greuous vengeance, and heauy displeasure of God against whoremongers and adulterers. Certes this extreme punishment appointed of God, sheweth evidently howe greatly God hateth whoredome. And let vs not doubt, but that God at this present abhorreth al manner of vncleannes, no lesse then he did in the olde lawe, and will undoubtedly punish it, both in this world, and in the world to come, for he is a God that can abide no wickednesse: therefore ought it to be eschewed of all that tender the glorie of God, and the salvation of their owne soules.

Saint Paul saith, All these thinges are written for our example, and to teach vs the feare of God, and the obedience to his holy law: for if God spared not the naturall branches, neither will he spare vs that be but gaffes, if we commit like offence. If God destroyed many thousandes of people, many cities, yea the whole worlde, for whoredome, let vs not flatter our selues, & thinke we shal escape free, and without punishment. For he hath promised in his holy lawe, to sende most greiuous plagues vpon them that transgresse, or breake his holy commandements. Thus haue we hearde, howe God punisheth the sinne of adultery: let

he now heare certaine lawes, which the ciuill Magistrates deuised in their countries, for the punishment thereof, that we may learne howe vncleanesse hath euer beene detested in al wel ordered citties and common wealthes, and among al honest persons. The lawe among the Leptians was this, that when any were taken in adultery, they were bounde and caried three daies thorow the Citie, and afterwarde as long as they liued, were they despised, and with shame and confusion counted as persons vnde of all honestie. Among the Locrenians the adulterers haue both their eyes thrust out. The Romans in times past, punished whoredome, sometime by fire, sometime by sword. If any man among the Egyptians hadde beene taken in adulterie, the lawe was, that he shoulde openly in the presence of all the people be scourged naked with whippes, vnto the number of a thousande stripes, the woman that was taken with him hadde her nose cutte off, whereby she was knowne euer after, to be a whore, and therefore so be abhorred of all men. Among the Arabians, they that were taken in adultery, hadde their heades stricken from their bodys. The Athenians punished whoredome by death in like maner. So likewise, did the barbarous Tartarians. Among the Turkes euen at this day, they that be taken in adultery, both man and woman are stoned streight waye to death, without mercie. Thus wee see what godly actes were deuised in times past of the high powers, for the putting awaye of whoredome, and for the mainteining of holie matrimonye, or wedlocke, and pure conuersation. And the authours of these actes were no Christians, but the Heathen: yet were they so inflamed, with the loue of honestie and purenesse of life, that for the maintenance and conseruation or keeping by of that, they made godly statutes, suffering neither fornication or adultery to rage in their Realmes unpunished. Christ saide to the people, The Sineuites shal rise at the iudgement with this nation (meaning the vnfaythfull Jewes) and shall condemne them: for they repented at the preaching of Jonas, but behold (saith he) a greater then Jonas is here, (meaning himselfe) and yet they repent not. Shal not (thinke you) likewise the Locrenians, Arabians, Athenians, with such other, rise vp at the iudgement, and condemne vs, for as much as they ceased from whoredome at the commandment of man, and wee haue the lawe, and manifest preceptes:

and

Lawes deuised for punishment of whoredome.

like 3.2.

The third part of the Sermon

and commandments of God, and yet forsake we not our filthy conversation: truly, truly it shall be easier at the day of judgement, to these heathen, then to vs, except we repent and amend. For though death of body seemeth to vs a greivous punishment in this worlde for whoredome: yet is that paine nothing in comparison of the greivous torments which adulterers, fornicators, and all uncleane persons shall suffer after this life. For all such shall be excluded and shut out of the kingdome of heauen, as **S.** Paul saith, **Be not deceiued, for neither whoremongers, nor worshippers of Images, nor adulterers, nor weakelings, nor Sodomites, nor theeuers, nor couetous persons, nor drunkards, nor cursed speakers, nor pillers, shall inherite the kingdome of God.** And **Saint John** in his Revelation saith, **That whoremongers shall haue their part with murderers, sorcerers, enchaunters, lyers, idolaters, and such other, in the Lake which burneth with fire and brimstone, which is the second death.** The punishment of the body, although it be death, hath an ende: but the punishment of the soule, which **Saint John** calleth the second death, is euermore lasting, there shall be fire and brimstone, there shall be weeping and gnashing of teeth, the worme that there shall gnaw the conscience of the damned, shall neuer die. O whose hearts distilleth not euen dropes of bloode, to heare and consider these thinges? If we tremble and shake at the hearing and naming of these paines, oh what shall they doe that shall feele them, that shall suffer them, yea, and euer shall suffer, worlds without end: God haue mercy vpon vs. Who is now so drowned in sinne, and past all godlines, that he will set more by filthy and stinking pleasure (which soone passeth away) then by the losse of euermore lasting glory? Againe, who will so giue himselfe to the lustes of the flesh, that he feareth nothing at all the paine of hell fire? But let vs heare howe we may euen the sinne of whoredome and adulterie, that we may walke in the feare of God, and be free from those most greivous and intollerable torments, which abide al uncleane persons. To auoide fornication, adulterie, and all uncleannes, let vs prouide that aboue all thinges, we may keepe our heartes pure and cleane, from all euill thoughtes and carnall lustes: for if that be once infected and corrupt, we fall headlong into all kind of vngodlines. This shall we easily doe, if when wee feele inwardely, that **Satan** our olde enimie tempteth vs vnto whoredome,

1. Cor. 6.
Gal. 5.
Ephes. 5.

Apoc. 20.

Matt. 13.
Luke. 3.

Remedies
wherby to
auoid for-
nication
and adul-
terie.

done, wee by no meanes consent to his craftie suggestions, but
 valiantly resist and withstand him by strong faith in the worde
 of God, standing against him alwayes in our heart, this com-
mandement of God: Scriptum est, non machaberis. It is written,
 Thou shalt not commit whoredome. It shall be good also for vs,
 euer to liue in the feare of God, and to set before our eyes, the
 greuous threatninges of G O D against all vngodly sinners,
 and to consider in our minde, howe filthy, beastly, and short that
 pleasure is, whereunto Satan continually stirreth and moueth
 vs: And againe, howe the paine appointed for that sinne, is in-
 tollerable and euerlasting. Whereouer, to vse a temperance and
 sobrietie in eating and drinking, to eschewe vncleane communi-
 cation, to auoide all filthy companie, to flee idlenesse, to
 delight in reading of holy Scriptures, to watche in godlie prai-
 ers and vertuous meditation, and at all times, to exercise some
 godlie traualles, shall helpe greatly vnto the eschewing of who-
 dome.

And here are al degrees to be monished, whether they be ma-
 ried or vnmarried, to loue chastitie and cleannesse of life. For the
 married are bounde by the lawe of God so purely to loue one an-
 other, that neither of them seeke any strang loue. The man must
 onely cleaue to his wife, and the wife againe onely to her hus-
 bande: they must so delite one in anothers companie, that none
 of them couet any other. And as they are bounde thus to liue to-
 gether in all godlinesse and honestie, so likewise is their duetie,
 vertuously to bring vp their children, and to prouide that they fal
 not into Satans snare, nor into any vncleannesse, but that they
 come pure and honest vnto holy wedlocke, when time requireth.
 So likewise ought all maisters, and rulers to prouide that no
 whoredome, nor any point of vncleannesse be vsed among their
 seruantes. And againe, they that are single, and feelee in them-
 selues that they cannot liue without the companie of a woman,
 let them get wiues of their owne, and so liue godly together:
 for it is better to marrie then to burne.

And to auoide fornication, saith the Apostle, let every man
 haue his owne wife, and euerie woman her owne husbande. Fi-
 nally, all such as feelee in them selues a sufficiencie and habilitie
 (through y^e working of Gods spirite) to lead a sole and continent
 life, let them praise God for his gift, & seeke al meanes possible to
 main-
 1. Cor. 7.

The first part of the Sermon

maintaine the same: as by reading of holy scriptures, by godly meditations, by continuall prayers, and such other vertuous exercises. If we al on this wise will endeavour our selues to eschew fornication, adulterie, and all vncleannesse, and leade our liues in all godlinesse and honestie, seruing God with a pure & cleane heart, and glorifying him in our bodies by the leading an innocent and harmelesse life, we may be sure to be in the number of those, of whome our Sautour **Christ** speaketh in the Gospel on this manner, Blessed are the pure in heart, for they shall see gode: to whome alone be all glorie, honour, rule, and power, worlides without ende. Amen.

Mat. 5.

12. A Sermon against contention

and brawling. 3.



This day (good Christian people) shall be declared vnto you, the vnprofitablenesse and shamefull vnholinesse of contention, strife, and debate; to the intende; that when you shall see as it were in a table painted before your eyes, the euill fauourednesse and deformitie of this most detestable vice, your stomackes maye bee moued to rise against it, and to detest and abhorre that sinne, which is so much to bee hated, and pernicious and hurtfull to all men. But among all kindes of contention, none is more hurtfull then is contention in matters of religion. Eschewe (saith Saint Paul) foolish and vnlearned questions, knowing that they breed strife. It becometh not the seruant of God to fight, or strue, but to be meeke toward all men. This contention and strife was in Saint Pauls time among the Corinthians, and is at this time among vs English men. For too many there be which vpon the Ale benches or other places delight to set forth certaine questions, not so much pertayning to edification, as to vayne glorie, and shewing forth of their cunning, and so vnsublerlie to reason and dispute, that when neither part will giue place to other, they fall to chiding and contention, and sometime from whot words, to further inconuenience. Saint Paul could not abide to heare among the Corinthians, these wordes of discorde or dissension, I holde of Paul, I of Cephas, and I of Apol

1. Tim. 1.

2. Tim. 2.

1 Cor. 3.

Apol

against contention.

Appollo: What woulde hee then say, if hee heard these words
 of contention (which bee now almost in euerie mans mouth?)
 Hee is a Pharisee, hee is a Gospeller, he is of the newe sort, hee
 is of the olde faith, hee is a new broched brother, hee is a good
 Catholique father, hee is a Papist, he is an heritique. Oh how
 the Church is diuided? Oh howe the cities bee cut and mang-
 led? Oh howe the coate of Christ, that was without seame, is
 al to rent and toorne? Oh bodie mysticall of Christ, where is that
 holy and happie vnitie, out of the which whosoever is, he is not
 in Christ? If one member be pulled from an other, where is the
 bodie? If the bodie be drawen from the heade, where is the life
 of the bodie? Wee can not be ioyned to Christ our heade, excepte
 we bee glued with concorde and charitie one to an other. For
 he that is not of this vnitie, is not of the Church of Christ, which
 is a congregation of vnitie together, and not a diuision. Saint
 Paul saith, That as long as emulation or enuying, contention,
 and factions or sectes be among vs, we be carnal, and walke ac-
 cording to the fleshly man. And Saint James saith, If ye haue
 bitter emulation or enuying, and contention in your hearts, glo-
 rie not of it: for where as contention is, there is vniuersall fastnes,
 and all euill deedes. And why do we not heare S. Paul, which
 prayeth vs, where as he might commande vs, saying, I beseech
 you in the name of our Lorde Jesus Christ, that you will speake
 all one thing, and that there be no dissention among you, but
 you will be one whole body, of one mind, and of one opinion in
 truth. If his desire be reasonable and honest, why doe wee not
 grant it? If his request be for our profite, why doe wee refuse it?
 And if we list not to heare his petition of prayer, yet let vs heare
 his exhortation, where he saith, I exhort you that you walke as
 it becometh the vocation in which you be called, with all sub-
 mission and meekenes, with lenitie and softnesse of minde, bea-
 ring one another by charitie, studying to keepe the vnitie of the
 spirite, by the bonde of peace: For there is one bodie, one
 spirit, one faith, one baptisme. There is (saith he) but one bodie,
 of the which he can bee no liuely member, that is at variance
 with the other members. There is one spirite, which ioyneth
 and knitteth all things in one. And howe can this one spirit
 taine in vs, when we among our selues be diuided? There is but
 one faith, and how can we then say, He is of the old faith, & he is

1. Cor. 3.

1. Jam. 3.

1. Cor. 3.

Ephes. 4.

The first part of the Sermon

Phila.

Howe we
shoulde
read the
Scripture.

Mat. 10.

James 3.

of the newe faith? There is but one baptisme, and then shall not all they which be baptised be one? Contention causeth diuision, wherefore it ought not to be among Christians, whom one faith and baptisme ioyneth in an vnitie. But if wee contemne Saint Pauls request and exhortation, yet at the least, let vs regarde his earnest entreating, in the which he doeth verie earnestly charge vs, and (as I may so speake) coniure vs in this foyne and maner, If there be any consolation in Christ, if there be any comfort of loue, if you haue any felowship of the spirite, if you haue any bowelles of pitie and compassion, fulfill my toye, being all like affected, hauing one charitie, being of one minde, of one opinion, that nothing be done by contention, or vaine glorie. Who is he, that hath any bowelles of pitie, that will not be moued with these wordes so pithie? whose heart is so stonie, that the sword of these wordes (which bee more sharpe then anye two edged sword) may not cut and breake a sunder? wherefore let vs endeouour our selues to fulfill Saint Pauls ioye here in this place, which shall be at length to our great ioye in an other place. Let vs so read the Scripture, that by reading therof, we may be made the better liuers, rather the more contentious disputers. If any thing be necessarie to be taught, reasoned, or disputed, let vs doe it with all meekenesse, softnesse, and lenitie. If any thing shall chaunce to be spoken vncomely, let one beare anothers frayltie. Hee that is faultie, let him rather auende, then defende that which he hath spoken amisse, least he fall by contention from a foolish errour, into an obstinate heresie: for it is better to giue place meekelic, then to winne the victorie with the breach of charitie, which chaunceth when euery man will defende his opinion obstinately. If we be Christian men, why doe we not followe Christ, which saith, Learne of mee, for I am meeke and lowly in heart? A discipule must learne the lesson of his Scholemaister, a seruant must obey the commandement of his master. He that is wise & learned, (saith S. James) let him shew his goodnes by his good conuersation, and sobernes of his wisedome. For where there is enuie and contention, & wisedome cometh not from God, but is worldly wisedome, is a deuillish wisedome. For the wisedome that cometh from aboue, from the Spirite of God, is chaste and pure, corrupted with no euill affections: it is quiet, meeke, and peaceable, abhor-

ring

ring all desire of contention; it is tractable, obedient, not grudging to learne, and to giue place to them that teach better for their reformation. For there shall neuer be an ende of striving and contention, if we contende who in contention shall be master, and haue the ouerhande: if we shall heape error vpon error, if we continue to defende that obstinately, which was spoken braduisedly. For trueth it is, that stiffness in maintaining an opinion, breedeth contention, brawling, and chiding, which is a vice among all other most pernicious and pestilent to common peace and quietnesse. And as it standeth betwixt two persons and parties (for no man commonly doeth chide with himselfe) so it comprehendeth two most detestable vices: the one is picking of quarrelles, with sharpe and contentious wordes: the other standeth in fowarde answering, and multiplying euill wordes, againe. The first is so abominable, that **S. Paul** 1-Cor. 5. saith, If any that is called a brother, be a worshipper of idoles, a brawler, a picker of quarrels, a theefe, or an extortioner, wth him is such a man, see that ye eat not. Now here consider **S. Paul** numbreth a scoulder, a brawler, or a picker of quarrelles, among theues and idolaters, and many times commeth lesse hurt of a theef, then of a railing tongue: for the one taketh away a mans good name, the other taketh but his riches, which is of much lesse value and estimation, then is his good name. And a theefe hurteth but him from whome he stealeth: but he that hath an euill tongue, troubleth all the towne, where he dwelleth, & sometime the whole countrie. And a railing tongue is a pestilence so full of contagiousnesse, that **Saint Paul** willethe Christian men to forbear the companie of such, and neither to eat nor 1-Cor. 6. drinke with them. And whereas hee will not that a Christian woman shoulde forsake her husband, although he be an infidel, or that a Christian seruant shoulde departe from his maister, which is an infidell and heathen, and so suffer a Christian man to keepe companie with an infidell: yet he forbiddeth vs to eat or drinke with a scoulder, or quarrell picker. And also in the sixth Chapter to the Corinthians, he saith thus, Be not deceiued, for 1-Cor. 6. neither fornicatours, neither worshippers of idoles, neyther theues, nor drunkardes, nor cursed speakers shall dwell in the kingdom of heauen. It must needs be a great fault, & doth moue and cause the father to disherite his naturall soune. And howe

Against
quarrel-
picking.

The first part of the Sermon

Against
frowarde
answering.
Math. 5.

Rom. 12.

can it otherwise be, but that this cursed speaking must needs be a most damnable sinne, the which doeth cause God our most mercifull & loving father, to deprive vs of his most blessed kingdome of heauen. Against the other sinne that standeth in requiting taunt for taunt, speaketh Christ himself, saying: I say vnto you, resist not euill, but loue your enemies, and say well by them, that say euill by you, doe well vnto them that doe euill vnto you, and pray for them that doe hurte and persecute you, that you may bee the children of your father which is in heauen, who suffereth his sunne to rise both vpon good and euill, and sendeth his raine both vpon the iust and vniust. To this doctrine of Christ agreeth verie well the teaching of S. Paul, that chosen vessell of God, who ceaseth not to exhort and call vpon vs, saying, Blesse them that curse you, blesse I say, and curse not, recompence to no man euill for euill, if it be possible (as much as lieth in you) liue peaceably with all men.

The second part of the Sermon against contention.

Deut. 32.

Thath beene declared vnto you in this Sermon against strife and brawling, what great inconuenience commeth thereby, specially of such contention as groweth in matters of religion: and how when as no man will giue place to another, there is none ende of contention and disorde: and that vnitie which God requireth of Christians, is vtterly thereby neglected and broken: and that this contention standeth cheefely in two pointes, as in picking of quarrelles, and making of frowarde answers. Nowe ye shall heare Saint Pauls wordes, saying, Dearly beloved, avenge not your selues, but rather giue place vnto wrath, for it is writtten, vengeance is mine, & I wil reuenge, saith the Lord. Therefore if thine enemy hunger, feede him, if he thirst, giue him drinke: bee not ouercome with euill, but ouercome euill with goodnesse. All these be the wordes of Saint Paul, but they that bee full of stomacke, and set so much by themselves, that they may not abide so much as one euill worde to be spoken of them

them, peradventure will say: If I be reviled, shall I stande still like a Goose, or a foole, with my finger in my mouth? Shall I be such an ideote and disarde, to suffer euerie man to speake vpon mee what they list, to raile what they list, to spewe out all their venime against mee at their pleasures? Is it not convenient that he that speaketh euill, shoulde be answered accordingly? If I shall vse this lenitie and softnesse, I shall both increase mine enimies frowardnes, and prouoke other to doe like. Such reasons make they that can suffer nothing, for defence of their impacience. And yet if by frowarde answering to a frowarde person, there were hope to remedie his frowardnesse, he shoulde lesse offende that so shoulde aunswere, doing the same not of ire or malice, but onely of that intent, that hee that is so frowarde or malicious, may be reformed. But he that can not amend an other mans fault, or can not amend it without his owne fault, better it were that one should perish, then two. Then if he can not quiet him with gentle wordes, at the least let him not folow him in wicked & vncharitable wordes. If he can pacifie him with suffering, let him suffer, and if not, it is better to suffer euill, then to doe euill, to say well, then to say euill. For to speake well against euill, commeth of the spirite of God: but to render euill for euill, commeth of the contrarie spirite. And he that can not temper nor rule his owne anger, is but weake and feeble, and rather more like a woman or a childe, then a strong man. For the true strength and manlinesse is to ouercome wrath, and to dispise iniuries, and other mens foolishnes. And besides this, hee that shall dispise the wrong done vnto him by his enimie, euerie man shall perceiue that it was spoken or done without cause: where as contrarie, he that doth fume and chafe at it, shall helpe the cause of his aduersarie, giuing suspition that the thing is true. And in so going about to reuenge euill, wee shewe our selues to bee euill, and while we will punish and reuenge an other mans follie, we double and augment our owne follie. But many pretences find they that be wilfull, to colour their impacience. Mine enimie, say they, is not worthe to haue gentle wordes or deedes, being so full of malice or frowardnesse. The lesse hee is worthe, the more arte thou therefore allowed of God, and the more arte thou commended of Christ, for whose sake thou shouldest render good for euill, because hee hath

An obiection.

An answer to the first.

The second part of the Sermon

commanded thee, and also deserued that thou shouldest so doe. Thy neighbour hath peradventure with a worde offended thee: call thou to thy remembrance with how many words and deeds, how grieuously thou hast offended thy Lorde God. What was man, when Christ dyed for him? was he not his enemy, and unworthie to haue his fauour and mercie? Euen so, with what gentlenesse and patience doeth he forbear and tolerate and suffer thee, although he is dayly offended by thee? Forgiue therefore a light trespassse to thy neighbour, that Christ may forgiue thee many thousandes of trespassses, which art euery day an offender. For if thou forgiue thy brother, being to thee a trespasser, then hast thou a sure signe and token, that God will forgiue thee, to whom all men be debtors and trespassers. How wouldest thou haue God mercifull to thee, if thou wilt be cruell vnto thy brother? Canst thou not finde in thine heart to do that towards another that is thy fellow, which God hath done to thee, that art but his seruant? Dought not one sinner to forgiue another, seeing that Christ which was a sinner, did pray to his father for them that without mercie and dispitefully put him to death? Who, when he was reuiled, did not vse reuiling words againe, and when he suffered wrongfully, he did not threaten, but gave all vengeance to the iudgement of his father which iudgeth rightfully. And what crakest thou of thy heade, if thou labour not to be in the body? Thou canst be no member of Christ, if thou follow not the steppes of Christ: (who as the Prophete saith) was ledde to death like a Lambe, not opening his mouth to reuiling, but opening his mouth to praying for them that crucified him, saying, Father, forgiue them, for they can not tell what they doe. The which example, anon after Christ, Saint Steuen did folow, & after S. Paul: we be euill spoken of (saith he) and wee speake well: we suffer persecution, and take it patiently: We curse vs, and we gentlie entreate. Thus S. Paul taught that he did, and he did that he taught. Blesse you (saith he) them that persecute you: blesse you, and curse not. Is it a great thing to speake well to thine aduersarie, to whom Christ doeth commaund thee to doe well? Dauid when Semei did call him all to naught, did not chide againe, but saide patiently. Suffer him to speake euill, if perchaunce the Lorde will haue mercie on mee. Histories bee full of examples of heathen men

1. Pet. 2.

Esa. 4.

Luke. 23.

Actes. 7.

1. Cor. 4.

men, that tooke herie weake both opprobrious and reprochful wordes; and iniurious or wrongfull deedes. And shall those heathen excell in patience vs that professe Christe, the teacher and example of all patience? Lillander, when one did rage against him, in reuiling of him, he was nothing mooued, but saide, Goe to, go to, speake against me as much and as ofte as thou wilt, and leaue out nothing, if perchance by this meanes thou maist discharge thee of those naughtie thinges, with the which it seemeth that thou art full laden. Many men speake euill of all men, because they can speake well of no man. After this sort, this wise man auoideth from him, the reprochfull words spoken vnto him, imputing and laying them to the naturall sicknesse of his aduersarie. Pericles when a certaine scoulder, or rayling fellowe did reuile him, he answered not a worde againe, but went into a gallerie, and after towarde's night, when he went home, this scoulder folowed him, raging still more and more, because he sawe the other to set nothing by him; and after that he came to his gate (being darke night) Pericles commanded one of his seruantes to light a torch, and to bring the scoulder home to his owne house. Hee did not onely with quietnesse suffer this brauler patiently, but also recompenced an euill turne with a good turne, and that to his enemie. Is it not a shame for vs that professe Christ, to be worde then heathen people, in a thing cheerefully pertaining to Christes religion? Shall philosophie perswade them, more then Gods worde shall perswade vs? Shall naturall reason preuaile more with them, then religion shall with vs? Shall mans wisdom lead them to those thinges, whereunto the heauenly doctrine can not lead vs? what blindness, wilfulnesse, or rather madness is this? Pericles being provoked to anger with manie villanous wordes, answered not a word. But we, stirred but with one litle word, what foule work doe we make? How do we sinne, rage, stampe, and stare like mad men? Many men, of every trifles will make a great matter, and of the sparke of a litle worde will kindle a great fyre, taking all thinges in the worst part. But howe much better is it, & more like to the example and doctrine of Christ, to make rather of a great fault in our neighbour, a small fault, reasoning with our selues after this sorte, He spake these wordes, but it was in a sodaine heate, or the drinke spake them, and not hee, or hee

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The second part of the sermon

spake them at the motion of some other, or he spake them being ignorant of the truth, he spake them not against me, but against him whom he thought me to be. But as touching euill speaking, he that is rebie to speake euill against other men, first let him examine himselfe, whether he be faultlesse and cleare of the faulte which he findeth in an other. For it is a shame when hee that blameth another for any fault, is guiltie himselfe, either in the same fault, either in a greater. It is a shame for him that is blind to call another man blinde, and it is more shame for him that is whole blynde, to call him blinkarde, that is but purblinde. For this is to see a straw in another mans eye, when a man hath a blocke in his owne eye.

Then let him consider, that he that vseth to speake euill, shall commonly be euill spoken of againe. And he that speaketh what he will for his pleasure, shalbe compelled to heare that he would not, to his displeasure. Moreover, let him remember that saying, that we shall giue an accompt for euerie idle worde. Howe much more then shall we make a reckoning for our sharpe, bitter braulling and chiding wordes, which prouoke our brother to be angrie, and so to the breach of his charitie? And as touching euill answering, although we be neuer so much prouoked by other mens euill speaking, yet we shall not follow their frowardnesse by euill answering, if we consider that anger is a kind of madnesse, and that he which is angrie, is (as it were for the time) in a phrensie. Wherefore let him beware, leasse in his furie hee speake any thing, whereof afterwarde he may haue iust cause to be sozie. And he that will defend that anger is not sinne, but that he hath reason, euen when he is most angrie: then let him reason thus with him selfe when he is angrie. Howe I am so moued and chafed, that within a little while after I shall be otherwise minded: wherefore then shoulde I now speake any thing in mine anger, which hereafter, when I woulde fainest, cannot be changed? wherefore shall I do any thing, now being (as it were) out of my witt, for the which, when I shall come to my selfe againe, I shall be verie sad? why doeth not reason, why doth not godlinesse, yea why doth not Christ obtaine that thing now of mee, which hereafter time shall obteyne of mee? If a man bee called an adulterer, vsurer, drunkarde, or by any other shamefull name, let him consider earnestly, whether he be

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so called truely or falsely: If truely, let him amende his faulte, that his aduersarie may not after worthilie charge him with such offences: if these thinges be laide against him falsely, yet let him consider whether he hath giuen any occasion to be suspected of such thinges, and so he may both cut of that suspicion, where of this slander did arise, and in other thinges shall liue more warily. And thus vsing our selues, wee may take no hurt, but rather much good, by the rebukes and slaunders of our enimie. For the reproch of an enimie may be to many men a quicker spur to the amende of their life, then the gentle monition of a friende. Philippus the king of Macedonie, when hee was euill spoken of by the cheefe Rulers of the citie of Athens, hee did thanke them hartily, because by them he was made better, both in his wordes and deedes: for I studie (sayth hee) both by my sayings and doings, to proue them liars.

The third part of the Sermon

against contention.

E hearde in the last lesson of the Sermon against strife and brawling, howe wee may aunswere them which mayntayne their stoward sayings in contention, and that will reuenge with words such euil as other men doe them, and finally howe wee may according to Gods will order our selues, and what to consider towardes them when we are prouoked to contention and strife with railing wordes. Nowe to proceede in the same matter, you shall know the right way how to disproue and overcome your aduersarie and enimie. This is the best way to improue a mans aduersarie, so to liue, that all which shall know his honestie, may beare witnes that he is slandered vnto worthilie. If the faulte, whereof he is slandered, be such, that for the defence of his honestie, he must needes make answere, let him answere quietly and softly, on this fashon, That those faultes be layde against him falsely. For it is trueth that the wise man sayth, A soft answer awageth anger, & a hard & sharp answer doth stir vp rage & fury. The sharp answere of Abal, prouoked Dauid to cruel benge-

Prou. 15.

The third part of the Sermon

1. Reg. 25. vengeance: but the gentle wordes of Abigail quenched the fire
 againe that was all in a flame. And a speciall remedie against
 malicious tongues, is to arme our selues with patience, meeke-
 nesse, and silence, least with multiplying wordes with the eni-
 mie, we be made as euill as he. But they that can not beare
 one euill worde, peraduenture for their owne excuse will alledge
 that which is written: He that despiseth his good name, is cruel.
 Also we read, Answer a foole according to his foolishnes. And
 our Lorde Iesus did holde his peace at certaine euill sayings:
 but to some he answered diligently. He hearde men call him
 a Samaritane, a Carpenters sonne, a wine drinker, and hee
 helde his peace: but when he hearde them say, Thou hast the de-
 uell within thee, he answered to that earnestly. Trueth it is in
 deede, that there is a time, when it is conuenient to answer a
 foole according to his foolishnes, least hee shoulde seeme in his
 owne conceit to be wise. And sometime it is not profitable to an-
 swere a foole according to his foolishnesse, least the wise man be
 made like to the foole. When our infamie, or the reproch that is
 done vnto vs, is ioyned with the perill of many, then it is ne-
 cessarie in answering, to be quicke and readie. For we reade
 that many holy men of good zeales, haue sharpelie and fiercely
 both spoken and answered tyrantes and euil men: which sharp
 wordes came not of anger, rancor, or malice, or desire of ven-
 geance, but of a feruent desire to bring them to the true know-
 ledge of God, and from vngodly lining, by an earnest and sharp
 rebuke and chiding. In this zeale, Saint John Baptist called
 the Pharisees, Adders broode: and Saint Paul called the Sa-
 lathians, fooles: & the men of Crete, he called tyers, euil beasts,
 and sluggish bellies: and the false Apostles, hee called dogges,
 and craftie workemen. And his zeale is godly, and to be allow-
 ed, as it is plainely proued by the example of Christ, who although
 he were the fountaine and spring of all meekenes, gentlenes, and
 softnesse: yet he called the obstinate Scribes and Pharisees,
 blinde guides, fooles, painted graues, hypocrites, Serpentes,
 Adders broode, a corrupt and wicked generation. Also he rebu-
 keth Peter eagerlie, saying, Goe behinde me Satan. Likewise
 S. Paul reprooueth Elimas, saying, O thou full of all craft and
 guile, enemie to all iustice, thou ceaseest not to destroy the right way
 of God: and now loe, the hande of the Lorde is vpon thee, and
 thou

An obiection.

Prou. 26.

Iohn. 19.

Answer.

Mat. 3.
Gal. 3.

Titus. 1.
Philip. 3.

Mat. 23.

Math. 26.

Actes. 13.

thou shalt not be blinde, and not see for a time. And Saint Peter reprehendeth Ananias verie sharply, saying, Ananias, how is it that Satan hath filled thy heart, that thou shouldest lie vnto the holy Ghost? This zeale hath ben so feruent in many good men, that it hath stirred them, not onely to speake bitter and eager wordes, but also to doe thinges, which might seeme to some to be cruell, but in deede they be verie iust, charitable, and godly, because they were not done of pze, malice, or contentious mind, but of a feruent minde, to the glorie of God, and the correction of sinne, executed by men called to that office. For in this zeale our Lord Iesus Christ did driue with a whippe the buyers and sellers out of the Temple. In this zeale Moses brake the two tables which hee had receiued at Gods hand, when hee sawe the Israelites daunsing about the Calfe, & caused to bee killed traitors of his owne people. In this zeale Dauid smote the sonne of Eliab, who he founde together ioyning in the act of lecherie. Wherefore nowe to retorne againe to contentious wordes, and specially in matters of religion, and Gods worde (which woulde bee blessed with all modestie, sobernesse, and chastitie) the wordes of Saint James ought to be well marked, and borne in memorie, where he saith, that of contention riseth all euill. And the wise king Solomon saith, Honour is due to a man that keepeth himselfe from contention, and all that mingle themselves therewith be fooles. And because this vice is so much hurtfull to the societie of a common wealth, in all well ordered citie, these common brawlers and scoulders be punished with a notable kinde of payne: as to be set on the cucking stoele, pillorie, or such like. And they be vnworthie to liue in a common wealth, the which do as much as lyeth in them, with brawling and scoulding to disturb the quietnes and peace of the same. And wherof cometh this contention, strife, and variance, but of pride and vaine glorie? Let vs therefore humble ourselues vnder the mightie hand of God, which hath promised to rest vpon them that bee humble and low in spirite. If we be good and quiet Christian men, let it appeare in our speach and tongues. If we haue forsaken the diuill, let vs vse no more diuelish tongues: He that hath bene a railing scoulder, nowe let him bee a sober counsayler. He that hath bene a malicious slanderer, nowe let him bee a louing comforter.

Act. 5.

Iohn. 8.

Exod. 32.

Num. 25.

But these examples are not to be followed of euerie bodie, but as men be called to office and set in authoritie. Pro. 20, 3.

1. Pet. 5.

Luk. 3.

125

The third part. of the Sermon

ter. He that hath beene a baine railer, now let him be a ghostlie teacher. He that hath abused his tongue in cursing, now let him vse it in blessing. He that hath abused his tongue in euill speaking, now let him vse it in speaking wel. All bitternesse, anger, railing, and blasphemie, let it be auoided from you. If you may, and it be possible, in no wise bee angry. But if you may not bee cleane boide of this passion, then yet so temper and brydle it, that it stir you not to contention and brauling. If you be prouoked to euill speaking, arme your selfe with patience, lenitie, and silence, either speaking nothing, or else being verie soft, meeke, and gentle in answering. Querecome thine aduersarie with benefites and gentlenesse. And aboue all things, keepe peace and vnitie: bee no peace breakers, but peace makers. And then there is no doubt, but that God the authour of comfort & peace, wil grant vs peace of conscience, and such concord and agreement, that with one mouth and mind, we may glorifie God the father of our Lorde Iesus Christ: to whome be all glozie, now and for euer. Amen.

Hereafter shall follow sermons of fasting, praying, almes deedes, of the natiuitie, passion, resurrection, & ascension of our Sauour Christ: of the due receiuing of his blessed body and bloode, vnder the forme of bread and wine: against idlenes, against gluttonie and drunkennes, against couetousnes, against chule, ire, and malice, with manie other matters, as well fruitfull as necessarie to the edifying of Christian people, and the encrease of godly liuing.

God save the Queene.

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